The Messenger.

"As the Truth is in Jesus."

Rev T Appel DD
31 Dec77

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THE MESSENGER.

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Poetry.

COLLECT

For the Third Sunday after Trinity.

Almighty God! in mercy look
Upon our weakness great.
Let us not be, by Thee forsook
In this, our helpless state.

The dangers, which, on ev'ry side,
With fierceness us beset,
Are manifold, and ill betide,
If not most promptly met.

The right hand of Thy Majesty
Around us firmly place,
That our protection it may be,
When we our dangers face.

These blessings we through Jesus crave,
Who ever lives and reigns
A God all-powerful to save,
And well His cause maintains.

Communications.

For The Messenger.

NATURAL AND SPIRITUAL IN HOLY SCRIPTURE.

II.

There is serious confusion in Bishop Simpson's way of looking at the Bible. His mind fluctuates, unconsciously to himself, between two incompatible views of divine inspiration. On the one hand, he has a profound sense of what the Bible is as the Word of God, deriving its sanctity and power directly and wholly from the mind of God in a way transcending all human mediation. "Adopt no theory of inspiration," he says, "which diminishes your reverence for the Bible as the work of the Holy Spirit. By whomsoever he speaks, however he speaks, whosesoever language, memory, and imagination he employs, the revelation is ALL HIS OWN." But then, on the other hand, he falls away again from this lofty tone, almost in the very act of its utterance, and allows himself to bend to the reigning hermeneutical maxim of this age, namely, that the Bible is the word of God only by being in the first place strictly and purely the word of man: in other phrase, human forms of thought in ordinary human forms of speech, and nothing more. In which case, of course, inspiration must become simply, either what has been denominated a "craning up" of the human to the region of the divine, or else a letting down of the divine to the plane of the exclusively human. That is the Ernestian theory, whose baleful poison has infected so deeply, in modern time, our theological seminaries, commentaries, and pulpits. Bishop Simpson protests against it, in such strong words as we have just quoted, but he does not himself get clear of it by any means. It clings to him, as to the age at large, like the Centaur's poisoned shirt, and he has no power to shake it off. Hence a fatal dualism in his doctrine of inspiration, and a hopeless fluctuation, as we have said, between its contradictory terms.

This comes out very clearly where he speaks of the Old Testament, in its general relation to the New.

"Let me caution you," he says to the divinity students of Yale, "against underrating any portion of the Holy Scriptures. The Psalms are full of promise and comfort; the Gospels and epistles are rich and instructive; but they are only parts of the Word of God. Never allow yourselves to think or speak disparagingly of the Old Testament. It is as much the Word of God as the New. It had not been revealed but that God saw that it was necessary for humanity. Its use is not merely historical, prophetic, or explanatory; but there are rich veins of truth cropping out amongst its legalism, its histories, and even its darkest narratives, like the veins of gold and silver in the rugged quarries of the mountains."

There is at once an admission here, we can see, that the case of the Old Testament as regards what may be called the high theory of inspiration, is not just as free from difficulty as the case of the New Testament is supposed to be. The bishop has in his mind the sad havoc which this part of the Bible has been made to suffer from the modern rationalism of Germany; and the wide-spread undermining of trust in its full inspiration, as formerly held, which is now found latently at work from the same bad source in Holland, England, and also in this country. Hence his awkward attempt to bolster up the credit of the Jewish Scriptures in such lame style as follows:

"I was a Bible reader from my childhood, and I remember that very early I was surprised that so many evil things were written about the best men; that the portraits of some of them were drawn with exceedingly dark colors. There were even passages which, it seemed to me, might have been as well omitted. It did not appear that they added either to the glory of God or to the real instruction or edification of humanity. When I asked my teachers why they were there, I was answered it was to show the truthfulness and impartiality of the sacred writers; that if they had drawn these characters without shadows the portraits would not have been true and their narratives would have been eulogies, rather than histories. I suppose the explanation was the best which could be given then; but it was not satisfactory. I could not help saying to myself that, had I written the life of Noah, I would have omitted that so minutely-described scene of his drunkenness and disgrace; had I written the life of Judah, I should have left out his shameful relations with Tamar; had I been writing a sketch of David, I should have passed more rapidly over the story of Bathsheba; and I would not have made so prominent the sins of Solomon. Then I was told that these incidents were related, *that the wonderful mercy of God might be revealed and that hope might be given to sinners* in every age, when it was seen that, notwithstanding these vices and crimes, God pardoned the sins of the repentant. This view gave me more comfort; but not perfect satisfaction. I was reading one day, when it occurred to me, that nearly all these dreadful things were recorded of the ancestors of Christ; that Noah was not the only man who had used strong drink, and Judah and David and Solomon were not the only ones who had committed crimes against society. They were all picked men, while around and beneath them was a mass of the degraded and corrupt. Those were passed by; while the faults of these men, the ancestors of Christ, were carefully recorded. Then there opened before me a new range of thought. The Romanists have ever tried to get the human nature of Christ as far away from our nature as possible; and, hence, they have taught the immaculate conception of Mary. Not so with the Scriptures. They show that on his human side Jesus was the descendant of ancestors no better than other men; that amongst those ancestors were those who had been guilty of every vice and crime possible to humanity; that the blood which from the human side coursed through his veins had come down for centuries through the vilest of the vile. Yet in that humanity he had dwelt. He could keep it pure and holy. And that humanity, thus representing the human race, he has exalted to the highest heavens. Then came to me the consoling thought: What, if I have hereditary tendencies? What if my nature has been derived from sinning ancestors? That Jesus, who dwelt in a human frame eighteen hundred years ago, can dwell in my humanity and can make and keep me pure. Then I thought of his wonderful condescension, and read with new light that passage: 'For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh.' This view has seemed to bring the Saviour closer to me than ever before. He is the Son of Man, and as such he not only knows our weaknesses, but is our great High Priest, that is 'touched with the feeling of our infirmities, and was in all points tempted like as we are and yet without sin.' How logically and how beautifully the exhortation follows: 'Let, us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.' I must leave this, however, for such meditations as the subject naturally suggests. I have used it merely as an illustration of how you may use the Bible for yourselves and what comfort you may derive from even its apparently useless and darkest passages."

It does not belong to my present object, in any way, to consider the relative worth of these several hypotheses, invented for the purpose of upholding the idea of a true divine inspiration in the books of the Old Testament. Let it suffice to say at present, that they are at best hypotheses only, and as such human inventions merely, and nothing more, applied to the Word of God mechanically from the outside, in order to reach the *supposed* sense of its heavenly inspiration. But is not this to make the heavenly itself only human?

The Old Testament history is found to include in it some things, which in their plain historical meaning seem, not only to be discordant with the religion of the Gospel, but to contradict it in full. And yet there they stand, under the seal of God's inspiration, claiming to be part and parcel of Holy Scripture as a whole, and having therefore an essential part to serve in the great MYSTERY OF GODLINESS which comes to its conclusion finally in the glorification of our Lord Jesus Christ. This being so, even Noah's drunkenness and Judah's incest, noted by Bishop Simpson, must enter somehow with central significance into the Old Testament movement of this mystery. But why stick at such particulars here, as if they were exceptional and rare, when any honest mind should see that the credit of the entire Jewish so-called church is involved in the same dilemma? What are we to make of the great supplanter, who under the names of Jacob and Israel figures so largely, in the Psalms and Prophets, as representative of the highest glories of Christ and His Church? What are we to make of the twelve patriarch sons of this archetypal Jew, whose births and names are so carefully recorded as of divine ordination and significance for the Jewish theocracy, and through that again for the Christian Church; while their actual lives, for the most part, as portrayed in the Bible, are a picture only of abominable sin and wickedness throughout? And yet who can deny that they are in this bad view, at the same time, fairly entitled to stand as types at the head of the twelve tribes of Israel, and that the true inward genius of these tribes, collectively taken, can easily be traced as flowing from them historically down through all following time.

In such broad view as this, it becomes very plain, of course, that the inspiration of the Old Testament history, if it is to come into any sort of harmony at all with the TESTIMONY OF JESUS, which is declared to be the universal soul of all divine inspiration, can never be successfully vindicated, even for a moment, by any such hypothetical apology as the eminent Yale lecturer here offers for our consideration. It is a case of which we may say with the ancient prophet: "The bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it."

The general externality, as it may be called, of Bishop Simpson's notion of the inspiration of the Bible, comes into view naively, in the following paragraph:

"I believe, that there is no part of the Scriptures which may not be profitable to the Christian; that every single part of it was given for our edification. I have no sympathy whatever with that philosophy which finds myths in the Word of God. I do not underrate the value of true criticism. It is exceedingly important to determine the genuineness and authenticity of the text. I appreciate highly the labors of such men as Griesbach and Alford; but when they have determined what the true text is, I accept it as the Word of God."

Myths, in the sense which the bishop has here in his mind, are something not to be endured of course in our idea of divine revelation. The words of the I AM who speaks to men in the Bible, must ever be truth only, truth in its inmost essence and power. But by this rule, what becomes of any theory, which only imagines then into God's Word a possible meaning, that is confessedly at the same time not there at all by any authentication from within the Word itself, but only by outward hypothesis, and pious meditation on the part of human students of the Word? I question seriously, if any Oriental or Grecian mythology be farther away than that from St. Peter's doctrine of inspiration (2 Pet. i. 20, 21), where he tells us: "No prophecy of Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were MOVED BY THE HOLY GHOST."

In the spirit of our modern biblical exegesis generally, we are here told, that its outward apparatus, in the way of criticism, must go before its inward use, in the way of living communication with the true inward life of the Word itself. The bishop struggles hard for the deeper voice of the Spirit, bearing witness in him to the absolute supremacy of the Word in its own spiritual domain. But in spite of himself, the struggle ends, after all, in an unworthy compromise. The citadel of divine INSPIRATION must come to terms with the army of the aliens, encamped around it in the name of the world's outward merely natural life. Scientific criticism must stand guard over the entrance into the sanctuary of the Word; and only by its key can we so enter it as to be sure that we are in it at all. First, we are to have "the labors of such men as Griesbach and Alford;" then, and only then, "when they have determined what the true text is" we are to accept it, at *their* hands, as the Word of God.

Is this sound doctrine? Thousands of course, in all our churches, are prepared at once to say, Yes. But I cannot help feeling, that there is involved in it what must be considered a most serious mistake; and that the mistake, allowed to run its legitimate course, cannot but prove fatal at last to all faith in the real inspiration of the Bible. The subject, however, bespeaks farther attention.

J. W. N.

For The Messenger.

A CORRECTION AND AN EXPLANATION.

In some remarks upon the *Prospectus* of the *Reformed Quarterly Review* in the *Christian World* of last week, the editor of the Eastern department states, that the *Review* is to stand on the doctrinal basis of the Heidelberg Catechism, *as heretofore*, and then expresses his disappointment and dissatisfaction, that the *Review* is to remain the same as before, though it assumes a new name. We call attention to the fact, that the words "as heretofore," which we have italicized, do not occur in the Prospectus. They are added by the writer, and the impression is made, that they give the sense of the Prospectus. Those words were purposely omitted for several reasons. In the first place, the question as to whether and how far the *Mercersburg Review* stood on the doctrinal basis of the Heidelberg Catechism would receive different answers. It is a question that belongs to the past, to the old Quarterly, to the present, the new *Review*. Even if it should ever be necessary or proper to have a judgment on that question, the editor was not the person, nor is this the time, to pronounce it. The *Review* simply states the position it proposes to occupy, without giving any judgment on the past.

The *Review* in the future will depend for its character much on those who write for its pages; for while there is a certain responsibility resting upon the editor, yet his relation to it is not just the same as an editor of a weekly paper, whose editorials appear weekly. The editor of a quarterly publishes his articles with the rest, but the leader in any given number is just as likely to come from some other contributor as from himself. The *Mercersburg Review*, especially, in certain portions of its history, had in view the special object of maintaining the peculiar system of thought taught at Mercersburg. Of course the adherents of this school of philosophy and theology believed, that this teaching was in accordance with the reigning spirit and principles of the Heidelberg Catechism.

The objective aim and purpose of the *Reformed Quarterly Review*, as the Prospectus states, is different, and therefore the objective character of the *Review* must be different from that of the *Mercersburg Review*. The subjective views of the different writers may remain much the same, though it is to be presumed that twenty or thirty years must have brought with it some changes as well as progress in individual thinking, corresponding to the changes that have taken place in the Reformed and other Churches generally. But when it is stated, that the *Review* aims, and sincerely purposes, to be an organ for the whole Church, it clearly implies, that it is to be of a different character from what it was. Its objective aim must determine, to some extent, its character. Individual writers will, of course, hold and express their own theological views, but if the *Review* receives the encouragement which it invites, it will present a wider and, it may be, more varied scope of thought. This is especially desirable, because there is a tendency in different schools and parties to grow narrow when thrown entirely upon themselves.

This is just one of the objects aimed at in our peace movement. It is not proposed that one party is to coerce the other. The reconciliation, if it is to be worth anything, must be inward, hearty, and free. Hence the *Review* is just the place above all others, where this process of free harmonization may begin. Our weekly papers are not so suitable for theological and scientific articles. But the *Review* opens its pages for lengthy and elaborate articles. If the experiment is fairly and honestly made, with the right animus, we predict that it will be found, that we are not so wide apart as has been supposed. The discussions through which we have passed have certainly taught us some wisdom on both sides. It could not be otherwise, in a case where both were conscientious and earnest. It will be found that new subjects will necessarily and naturally engross attention, and the progress we have made in the old controversies will appear more and more in the treatment of these by the different writers.

But will not this course only serve to bring the *Review* into conflict with itself, and thus nullify any true power it may possess? We think not, if the writers will exercise only ordinary judgment, write naturally and freely, with the good of the whole Church in view, and not aim purposely to turn its pages into a mere debating arena. It makes a good deal of difference what kind of an audience a man has before him when he speaks, as to the spirit and tone of his remarks. So here, the writers will naturally see and feel, that they are writing for the whole Church, and not merely for a section or party in it. It is not designed, that any one should be restrained in any way in uttering his sentiments; for it is restraint that usually produces narrowness, one-sidedness, and bitterness. The greater the freedom, the less disposition there will be to fight and devour one another.

The only limitation is, that the doctrinal basis shall be the Heidelberg Catechism. We may be glad that this Reformed Confession does not put us in straight-jackets. It is, perhaps, more than any other Reformed Confession, Catholic and free. The spirit of the age is tending towards spiritual freedom. If writers even from different Protestant denominations can come together in the interest of higher theological culture, as is coming to be the case with our theological Quarterlies generally, why may not those in our denomination, who stand on the doctrinal basis of one Catechism, though holding different views, unite in this Reformed *Review*?

But in order to make the effort successful, there should be a hearty response. Therefore, we invite articles from all in the Church, who hold to this confession. If the articles are of sufficient literary merit, they shall appear and speak for themselves. One thing, however, we think should be avoided in this whole peace movement, that is to undertake to bring in the past controversies for judgment on their merits, either to approve or condemn. If that is attempted, it will only be the opening of another Pandora's box. There are times when the hatchet ought to be buried History so recent cannot yet receive a healthy, unbiased judgment. We need to be further removed from it to be able to bring it under judgment. Of course, the present must link itself organically to the past, and the future to the present. But there is a way of living on the past in a *sentimental* spirit. While we may respect and admire the past, the places where a great work was done, and the men who did it, yet we cannot live on that. So there is a way of clinging to the past in a *partisan* spirit. In both cases there is a weakness. The past cannot make us or our work great. We should seek *to build for the future*, and especially when we are opening a new chapter in the history of our Church. Let the dead past bury its dead, while we go on to follow the blessed Master. So we may have peace.

Lancaster, Jan. 13th, 1879. T. G. A.

CHEER WHILE LIVING.

What help in a comrade's bugle blast
When the peril of Alpine heights is past?
What need the spurring pæan roll
When the runner is safe beyond the goal?
What worth is eulogy's blandest breath
When whispered in ears that are hushed in death?
Nay! nay! if thou hast but a word of cheer
Speak it while I am alive to hear!

—*Margaret J. Preston.*

Family Reading.

ABERGLAUBE.

I know of a noble lady
Who has never lifted her veil;
Her hand, on the aching temples,
Is tender, and cool, and pale;

Her raiment is black and crimson;
Her voice, which is seldom loud,
Is drowned by a lover's whisper,
But not by a surging crowd;

And her speech, which is heard within us,
Soundeth as if from far,
And she calleth the things that are not
To rebuke the things that are.

Therefore her word is the pillar
Of whatever standeth on earth,
And if aught on earth be precious,
Her sentence gives it worth.

She is very staid in her going,
As if she knew that haste
Would scatter the manna, hidden
For wayfarers to taste.

Yet whithersoever we hasten,
We find her waiting there;
And she walks where the ways are foulest,
As if she trod upon air.

I have told of her speech and her going;
Of her deeds there is this to tell,
She lifteth up to heaven,
She casteth down to hell.

On earth she layeth foundations,
And others build thereupon;
When they set the headstone with shoutings
She is far away and gone.

For her road is with them that labor,
Her rest is with them that grieve
Her name is Faith, while you serve her;
When you lose her, Make Believe.

—*Cornhill Magazine.*

THE OTHER SIDE OF THE HILL.

CHIEFLY FOR YOUNG MEN.

The Duke of Wellington, towards the close of his life, travelled by rail from Walmer Castle (his residence at that time) to Folkstone, to pay a visit to his friend, Mr. John Wilson Croker. The duke, though far advanced in life and feeble, chose to walk from the station to his friend's residence, and that without a guide. On reaching his destination the brave old man, somewhat heated and wearied, declared, "He had found it a rough walk, and that the ground was intersected in a way he had not expected." "Ah!" replied Mr. Croker, "then, it seems your Grace has forgotten how to judge what is at the other side of the hill."

The allusion was to a circumstance which had occurred some thirty years before. When travelling on the Northern Road the duke and Mr. Croker had amused themselves by guessing, when ascending a hill, what sort of a country they would find on the contrary slope. The duke made some extraordinary guesses, almost as correct in detail as if he had described the country from actual vision. When Mr. Croker expressed his great surprise, the answer of the veteran soldier was, "Why, it is likely, my friend, I should be successful in such work; for I have spent all my life in divining what was at the other side of the hill."

Upon reminding the duke of this incident, just as they were driving back to the station across the ravine which had impeded him on his way to Mr. Croker's house, the duke turned round to Mrs. Croker, who was also in the carriage, to explain to her the meaning of her husband's remark—adding at the close, "All the business of war, madam, and indeed all the business of life, is to endeavor to find out what you do not know by what you do. That's what I call 'judging what is at the other side of the hill.'"

This interesting anecdote gives us, we think, the key to the marvellous success of the Duke of Wellington's whole life, both as a military commander and a politician; he did not act merely from present appearances, feelings, and impulses, but took into his calculation the future which lay before him; and moreover, ever sought to make present facts, as involving necessary consequences, a sort of prophecy of the time to come, laying down his plans and conduct accordingly.

We believe that the duke's maxim and the duke's practice are worthy of the consideration of every one, and especially of every young man setting out in life. Life is an ascent, a climbing and a struggle which has a converse slope, spoken of in common phrase as "going down the hill." What this going down the hill of life will be, depends upon the upward path we take; and there are many to choose from. If it be the one that heaven dictates, it will be an experience of peace, happiness and honor. But if the path of life we fix upon be from the promptings of evil principle and sinful passion, however pleasant, safe and profitable in the present the immediate way may seem, there is an adverse power "on the other side of the hill"—the eternal laws of God's unchanging truth and righteousness; which, in their irresistible working as regards sin, will entail upon us days of disaster and shame, misery and ruin. And as this is a matter of momentous personal concern, we call your serious thought to it for a little.

In the first place, let us suppose that one great object you set before you in the career of life is

"TO RISE IN THE WORLD,"

as it is called; that is, to die rich, if not to found a family and amass a fortune. We do not by any means say that this is one of the loftiest aims you can set before you. Money no doubt is a useful and excellent thing, and rich men, as capitalists, advantage the whole community; yet, to an intellectual, moral, and spiritual being such as you are, there are a thousand things better than gold. Knowledge is better, purity, peace of conscience; above all, the approval of God, and the love of Jesus Christ the Saviour. But still, we do not deny that wealth is worth the seeking, when the pursuit and possession of it are compatible with those better things of which we have just spoken.

But then there are two ways of gaining wealth, of climbing to the heights of affluence, and each has its corresponding slope at the other side of the hill.

One way of "getting on in the world," is up the ascent of untiring industry, of enlightened prudence and unwavering integrity, of trust in God and steady perseverance. It may seem at times a path that is disappointing and slow, but you can with all certainty make sure that there is a good and pleasant region "at the other side of the hill." It will bring you with patience, to abundance, along with tranquillity of mind, the favor of God, and the respect of your fellows; and your old age will be one of influence and honor; for the saying of the Hebrew sage is still true, that "the hoary head is a crown of glory, if it be found in the way of righteousness."

It would be easy to prove the truth of this statement; but we doubt not your own observation of the commercial world and of society at large around you, will furnish to your remembrance many an illustration; and if not, in Sir Samuel Smiles' late work entitled *Thrift* you may, if you will, find "a star-cluster" of demonstration.

The other path to worldly pregress is up the crooked steeps of selfishness, of shifty expediency and dishonest manœuvre, of disregard to the laws of God and the claims of righteousness; in a word, of all the trickeries of craft, unscrupulousness and falsehood.

This latter course of action may appear, for a time, as of far speedier success; large gain, personal influence and public consideration may for a season speedily come to you. For those who, anyhow, will make haste to be rich must necessarily, "on this side the hill," far outstrip the plodders who will not be tempted to overpass the boundaries of righteousness and truth, to take a short cut to fortune.

But this side the hill is not the only one—there is another, and it is one which cannot be shirked but must be traversed. And the whole history of God's moral government in the world declares to us, with a constant and unfaltering voice, what that other side of the hill will be: disaster, sudden and irretrievable ruin, misery, shame and despair.

We need scarcely say, how very recent occurrences painfully illustrate the truth of this assertion; but as it is not Christian to trample on the wretched and the fallen, however unworthy and criminal, we prefer to speak of another case—one which shocked the public mind some twenty years ago, but which has been set forth anew in a recent publication of very great interest, A. M. Sullivan's *New Ireland.*

JOHN SADLEIR

was a banker in Tipperary; he was clever, and, brought up to the law, was sharp and knowing. "He early noted how fortunes could be made out of the ruin of Irish landed proprietors in the Encumbered Estates Court." Caring little about the misfortune of others so that he enriched himself, he "promoted," a land company to buy up various properties at from seven to thirteen years' purchase, with a view of reselling them in more prosperous times at double and threefold the cost. Success led him to engage boldly in other speculations; and, "making a hit," as it is called, he felt spurred on to the most daring schemes and undertakings, "raising the wind" any way. He launched into Italian, American and Spanish railways, "was deep in iron," and it is said, at one time "owned every cargo of sugar in port or at sea, between England and the Indies."

Not content with wealth, he became an ardent politician and a demagogue—made himself troublesome "to the ruling powers" so that it grew to be worth while to the government of the day to purchase him; which they did by making him a Lord of the Treasury. His party, betrayed, turned upon him in fury and scorn; but a great position in the land, even a coronet, seemed to gleam before him; and he was deemed, by the many, a most successful and fortunate man.

One method employed by him, to gain funds to carry on his political schemes and commercial speculations, was wholesale forgery.

"Nightly after leaving the House of Commons, John Sadleir sat up late in the private study of his town house, 11 Glo'ster Terrace, Hyde Park; and morning often dawned and found him at his lonely labors. What were they? He was occupied in forging deeds, conveyances, and bills for hundreds of thousands of pounds."

As the result, "on this side of the hill," he was the man of splendid success, the millionaire—the Lord of the Treasury, the peer of the realm, that was to be—the envied—the smiled upon—the worshipped and the flattered; in fact a spoiled favorite of fortune. But there was another "side of the hill," and when the time came—and that was not far off, for he was only in the prime of life—he had to traverse it.

In the second week of February, 1856, one of his financial schemes miscarried, and the drafts of the Tipperary Bank were dishonored at Glyn's the London banker. A panic ensued in the various branches of his bank in Ireland: but his brother telegraphed that even £30,000, if remitted at once, would enable him to stave off the difficulty. Alas! it could not be raised. All his clever schemes and "artful dodges" had reached their climax—the path of dishonesty and falsehood had come to its close, and he must now descend the path of its consequences.

Deadly pale, haggard and excited, he left the city where he had vainly called upon moneyed men to aid him, and returned, his soul "in the depths," to his splendid west-end residence. Entering his study he seized a pen, and devoted half an hour to letter writing:—woful missives were they of a despairing heart to those whom it loves, but from whom it is about to be parted forever. This done, he descended to the dining-room, "took from the sideboard a small silver tankard and put it in his breast pocket, where was already a small phial which he had previously, early in the day, purchased. As he passed through the hall and took his hat from the stand, he told the butler not to wait up for him." He went out—it was Sunday morning—and, closing the door behind him, vanished in the silent darkness.

"[illegible] night—on a little mound on Hampstead Heath the passers-by noticed a gentleman stretched as if in sleep. A silver tankard had fallen from his hand upon the ground, and it strongly smelled of prussic acid. A crowd soon gathered, the police arrived, they lifted up the body, all stark and cold. It was the corpse of John Sadleir, late "Lord of the Treasury," and the Irish banker.

One of the letters which he penned, during the before-mentioned half-hour in his study, was to his cousin, Robert Keating. We give a few passages from it; for it terribly describes "the other side of the hill" of a course of fraud and abandonment of principle:—

"Dear Robert:—To what infamy have I come step by step, heaping crime upon crime.—I am the cause of ruin, and misery, and disgrace to thousands.—Oh, how I feel for those on whom all this ruin must fall!—I could bear all punishment, but I could not bear to witness their sufferings.—It must be better that I should not live.—Oh, that I had never quitted Ireland!—Oh, that I had resisted the first attempts to launch me into speculation! I might then have remained what I once was, honest and truthful.—I weep and weep now, but what can that avail?

J. SADLEIR."

Wretched man! misappropriating the last shilling of the Tipperary Bank, and plunging from fraud into deeper fraud to recoup his losses, he only wrought upon those around him a wider and more hopeless ruin. Scenes of mad despair—old men, confused and hysterical, going about like maniacs, and widows kneeling on the ground and asking God aloud, if it could be true that they were beggared forever—were to be witnessed in the streets of Thurles and Tipperary. Yet one cannot but feel pity for the criminal, who, in his utter wo, dreading to meet his fellow, deems it an escape to hurry himself, with his own hand, into a dark and awful eternity.

My friend, what path in life are you taking; and judging from the whole verdict of the past in this world, how must you rule your expectation as to "the other side of the hill?" Before you advance a single step further, resolve this question. If you are doing as God and conscience approve, in God's name go on; but if not, pause, and if you find that even by a foot you have turned aside from the way of truth and righteousness, retrace your step, we entreat you, and shun the evil way: "Avoid it, pass not by it, and turn away." Learn, from John Sadleir, that one criminal act is ever succeeded by another; that at last retreat is impossible; and that at "the other side of the hill" is desolation and wo, the certain wreck of fortune and good name, and a night of despair without a ray of consolation.—*British Messenger.*

THE GIRL OF THE CRISIS.

Broken and crushed and sad,
Father comes home now at night;
Rogues have stripped him of all that he had,
And his hair is thin and white.
Bravely he toils all the day,
And thinks that we do not see
His heart in his mouth when he looks the way
Of mother and Winnie and me.

Work with the hand or the head,
With needle or broom or quill,
Daily work for my daily bread,
Work I must have, and I will.
I have youth and health and brains—
They said I was clever at school;
Others are earning their honest gains,
And why should I sit here and pule?

I know that he does not care
For the coat that is no more new,
Or the dingy house, or the scanty fare,
If he could but pay all men their due.
But it pains him to think that we
May not lounge in our easy chairs,
With music and novel and afternoon tea,
And gossip of others' affairs.

Oh if he only just knew
How weary I was of all that!
How I longed for a life that was earnest and true,
And some useful work to be at!
I heed not what people may say,
All the bondage of fashion I scorn:
To bring girls up in that idiot way—
It were better they never were born.

But what can I do? I could teach;
But scores will be eager to try,
With their music and German and French, and each
Far abler to do it than I:
I had nice nimble fingers of old
For trimming a bonnet or gown;
But now folk will find better use for their gold
Than to flaunt in gay dress about town.

I know I could tidy a room,
And give it a lady-like look;
And I'm almost sure I could handle a broom,
And iron a little, and cook;
But I must be at home every night
To kiss him and plague him a while,
And comb the old hair that is thin now, and white,
And send him to bed with a smile.

Work! O dear, what can I do?
I hurt my soft hand, and it bled,
And I wished it were roughened and blistered too,
If it would only win me my bread;
Yet I shrink from the girls at the mill:
I watched them last night in the dark
Coming out, and smote my weak heart with a chill;
But I could be a telegraph clerk.

Sick! I am weary and sick,
Ever fretting for something to do;
Oh, wouldn't I work my nails to the quick,
Father and mother, for you?
Ye are dearer than ever to me,
So meek and gentle and brave,
But your shadows grow long, and I seem to see
Them creeping out close to a grave.

Work with hand or with head,
With broom or needle or quill,
Daily work for my daily bread,
Any true work that you will!
Oh, just for a week to have toiled,
And to give him my wage and his kiss,
Saying, Father, dear father, my hands may be soiled,
But my heart is the purer for this.

Edinburgh Scotsman.

A NIAGARA SALESWOMAN.

It remained for the correspondent of an Iowa paper to unearth the following incident told of Miss Eva Davis, a saleswoman at Table Rock Museum (Canada side). A visitor was inspecting the curiosities, and seemed taken with the "Derbyshire spar work," which Miss Eva said, was manufactured from "Table Rock" stone, which statement he was inclined to question; but this sweet black-eyed merchant assured him it was all she represented, and furthermore, they now had sixteen artists in a back room engaged in making the same kind of ware. She handed him a piece of English spar for scrutiny. "Well," said the innocent stranger, "please show me into this room where the sixteen artists are at work, and I will believe what you say is a fact." "Oh, no, indeed!" quoth his fair vis-a-vis; "that would not do; 'tis against our rules; we never give anybody the 'open sesame' to this secret chamber which contains our wealth." "Alas!" said the gent, "then please set all these kickshaws back on the shelf ($150 worth,) and do accept this $20 bill as a token of my regard." "Why," said she, "what do you mean?" "Well, Miss, I must tell you a fact. My name is Samuel Bowers. I live in Derbyshire, England, where I manufacture this 'spar work. Furthermore, your father is one of my best customers, and you, Miss Eva, his daughter, are the 'boss salesman.'"

A CHEERFUL SCOTCHWOMAN.

In Mrs. Oliphant's book, "The Story of Valentine and his Brother," the author gives a fine sketch of "the Hewan" and of old Mrs. Moffat, who takes charge of the cottage, who is a happy, cheerful body, and who is indignant with her friends who tell her that she "maun be awfu' solitary, especially in the winter time." "Me solitary," said old Jean. "I'm thankful to my Maker I never was one that was lanesome. I'm fond o' company—real fond o' company; but for a while now and then, it's no that ill to have your ain thoughts. And then there's the hens, poor things, aye canty and neighbor-like, troubling their heads about their sma' families, just as I used to do mysel', and grumphy yonder's just a great diversion; and when it's a cold night, an' I shut to the door, there's the fire aye stirring and birring, and the wee nest as warm as can be, and the auld clock tick, tick, aye doing its duty. Poor thing, I thought it would be tired, this hundred year or twa it's been at it. Toots, solitary! there's naebody less solitary than me."

MARRIAGE IN LAPLAND.

It is death in Lapland to marry a maid without the consent of her parents or friends. When a young man has formed an attachment to a female, the fashion is to appoint their friends to meet, to behold the two young parties run a race together. The maid is allowed in starting the advantage of a third part of the race, so that it is impossible, except willing of herself, that she should be overtaken. If a maid overruns her suitor the matter is ended; he must never have her, it being penal for the man to renew the motion for marriage. But if the virgin has an affection for him, though at first she runs hard to try the truth of his love, she will (without Atlanta's golden balls to retard her speed) pretend some casuality and a voluntary halt before she cometh to the mark or end of the race. Thus none are compelled to marry against their wishes, and this is the cause that in this poor country the married people are richer in their own contentment than in other lands, where so many forced matches make feigned love and cause real unhappiness.

Useful Hints and Recipes.

CRANBERRY JELLY TO BE EATEN WITH POULTRY.—Carefully wash and pick one quart of cranberries; set on the range one-half pint of cold water, dissolving in it one pound of white sugar. When the syrup comes to a boil add the berries; stir them to keep them under the syrup and also to prevent burning at the bottom. Let them *boil* twenty minutes and have your moulds previously wet with *cold* water before pouring in the jelly.

COOKING POTATOES.—Potatoes and all vegetables, in place of boiling, should be cooked by steam, else they must be more or less water soaked. The simplest and cheapest steamer is easily had by having a steamer made to fit the large iron kettle that every kitchen has. The steamer, of tin, made to fit the kettle, the sides fitting down, say one inch, a snug, perfect fit; one inch from the rim is a bottom with holes cut in it, half an inch in diameter, and one inch apart. The steamer, like a basin with straight or perpendicular sides, nine inches deep, a tin cover to fit perfectly tight, the cover made to run up higher in the middle two or three inches. This steamer can be made for $1 50 probably. When stewing fruit, put it in an earthen dish; set dish and all in the steamer. The fruit then does not waste its flavor as when stewed with water. Steam puddings instead of boiling if you would retain the flavor.

PRESERVING HAMS.—For preserving hams or beef, *The Farmer's Home Journal* says, take six gallons of water, nine pounds of salt, three pounds of sugar, one gallon molasses, three ounces saltpeter, and one ounce of saleratus. Mix these ingredients and heat to a boiling point, skimming off all the impurities. When cold, pour it on the meat. Do not rate the amount of materials according to the amount of meat; but mix in the proportion given and use enough of the mixture to cover the meat. This method cures the hams and leaves them tender and juicy. They never get hard. Leave the hams in the pickle from four to six weeks, according to their size. It takes longer to cure large hams than it does small ones. Always move the hams after they have been in the pickle three days. Take them out and pack them over. This is necessary, for when they are closely packed together some parts of the hams do not have a chance to be penetrated by the pickle. Keep beef in the same way, except boil over the pickle before warm weather in the spring.

Miscellaneous.

THE CROWDED STREET.

Let me move slowly through the street,
Filled with an ever-shifting train,
Amid the sound of steps that beat
The murmuring walks like autumn rain.

How fast the flitting figures come!
The mild, the fierce, the stony face—
Some bright with thoughtless smiles, and some
Where secret tears have left their trace.

They pass to toil, to strife, to rest—
To halls in which the feast is spread—
To chambers where the funeral guest
In silence sits beside the bed.

And some to happy homes repair,
Where children, pressing cheek to cheek,
With mute caresses shall declare
The tenderness they cannot speak.

And some who walk in calmness here
Shall shudder as they reach the door,
Where one who made their dwelling dear,
Its flower, its light, is seen no more.

Youth, with pale cheek and tender frame,
And dreams of greatness in thine eye,
Goest thou to build an early name,
Or early in the task to die?

Keen son of trade, with eager brow,
Who is now fluttering in thy snare?
Thy golden fortunes, tower they now,
Or melt the glittering spires in air?

Who of this crowd to-night shall tread
The dance till daylight gleams again?
Who sorrow o'er the untimely dead?
Who writhe in throes of mortal pain?

Some, famine-struck, shall think how long
The cold, dark hours, how slow the light:
And some, who flaunt amid the throng,
Shall hide in dens of shame to-night.

Each where his tasks or pleasures call,
They pass and heed each other not;
There is One who heeds, who holds them all
In His large love and boundless thought.

These struggling tides of life, that seem,
In wayward, aimless course, to tend,
Are eddies of the mighty stream
That rolls to its appointed end.

—*William Cullen Bryant.*

MINERAL WEALTH OF ARIZONA.

It has for many years been a byword, or saying, that Arizona was galvanized, that all the metal was found on top. This, no doubt, had its origin from its gold surface diggings, on account of the gold being found on the sides of the mountain ranges, on the peaks and backbones of these ranges, and on the top and sides of the lower hill and mounds, in fact, lying just the reverse from the finds in all other good placer countries. The gulches, river-beds and old water courses contain but little gold in their beds, their greatest yield being from the sides in the coarse washed gravel. How the gold was deposited on the highest point of the mountains and hills I have no theory; but for that of the river beds, the gulches and water-courses any one who has experienced any of the Summer rains of Arizona—the rain coming down almost equal to a cloud-burst, pouring on the mesa lands, beating and packing the surface, thence running to connect with the water in the ravines, gulches and gorges of the mountains and plains—forming in a short space of time, perfect torrents of water, rolling as an immense breaker, sweeping and carrying everything before it, throwing the rocks, boulders and gravel with all coarse material up on the banks, where they are placed, leaving nothing but the fine sand and other matter that from its lightness is held in the water to gradually settle on the bottom and centre of the gulches, ravines and courses—will arrive at the conclusion that, so with the gold, it is carried with the larger and heavier material from the great rush and sudden passage of a large body of water, and deposited on the top and sides of the channels. Hence we account for the Mexican placer miners always working and drifting into the banks of the arroyas. Arizona seldom has any steady and gradual rains and fall of water, as the Winter rains of California where the water slowly meanders along the plains, gradually finding its way to the water courses, rolling the coarse and fine gold along till it gradually sinks in the sand and gravel and finds its place on the bed rock or bed of the stream. Again are found rich surface silver diggings, nuggets of silver almost pure, masses of chlorides and sulphurets of silver, and in the galena districts great boulders of the ore on the flat lands and sides of mountain ranges, all displaced from the veins and ledge matter during the time of heavy rainfalls. The rains of Arizona occur during the Summer months, when the whole crust of the earth is heated, the rocks showing by their dark and burnt appearance the effects of the high temperature. During the time of this heat the rain pours from the heavens, suddenly cooling, causes the rocks, vein-croppings and formations carrying minerals to crack and burst asunder, rolling down the mountain sides, the metal becoming detached and thus found as float, the action of the elements, atmosphere and time destroying the sulphur, antimony and baser metals, leaving the silver in its pure and natural state.—*San Francisco Bulletin.*

ROSEWOOD.

Rosewood has always been considered an aristocratic wood. It is used for fine furniture and pianos in all civilized nations. We have no record of its first introduction into use, but it is fair to presume that it was soon after the discovery of South America, as old writers speak of rosewood cabinets and other articles of furniture. It is found only in South America, although a very near approach to it is used by the Chinese, of which and bamboo they construct all their furniture. The French call it *pailaisandre. Bois de rose*, or wood of the rose, is an African wood, and is red, with yellow streaks. It seldom grows over eight inches in diameter, and is cut into veneers and used bias for borders in inlaid or marquetry work. Rosewood or *pailaisandre*, is found of superior quality in Brazil. Rio de Janeiro exports all of the fine quality of wood. Large quantities of inferior quality are sent from Bahia, but this wood is only used by cheap manufacturers, as the grain is a dull brown, and possesses but little beauty of figure. Honduras also exports a heavy, dull-looking rosewood, which is mostly consumed for drumsticks and canes. Rio Janeiro wood grows large, and the grain is beautifully variegated. The most desirable wood, that which is the most mottled, is selected for veneers, and the plain straight-grained logs, when brought to market, are very rough and gnarled. It has lately been sold by weight only. Some years ago it was sold by the log, and the purchaser relied on his acuteness for bargains. It contains an acrid oil, which must be extracted by steaming, or by long exposure to the air, before it can be relied on to hold with glue. It has a pungent smell, and the men who work in it seem to imbibe the odor into their system, as no ablution will eradicate the smell, by which the worker is distinguished from the worker of other woods. The dust arising from sand-papering is not poisonous, although it gives a peculiarly ghastly expression to the workman's countenance. Rosewood, if well worked, is the most durable of all furniture wood, and after a century's use it can be polished to look as well as new. *It is exceedingly strong and hard*, and becomes more solid from age.—*American Cabinet Maker.*

ANCIENT PLAGUES.

The black death that ravaged Asia and Southern Europe in the fourteenth century spared the Mohammedan countries—Persia, Turkistan, Morocco and Southern Spain—whose inhabitants generally abstained from pork and intoxicating drinks. In the Byzantine Empire, Russia, Germany, Northern Spain (inhabited by the Christian Visigoths) and in Italy, 4,000,000 died between 1373 and 1375, but the monasteries of the stricter orders and the frugal peasants of Calabria and Sicily enjoyed their usual health (which they, of course, ascribed to the favor of their titular saints); but among the cities which suffered were Barcelona, Lyons, Florence and Moscow, the first three situated on rocky mountain slopes, with no lack of drainage and pure water, while the steppes of the upper Volga are generally dry and salubrious.

The pestilence of 1720 swept away 52,000, or more than two-thirds of the 75,000 inhabitants of Marseilles, in less than five weeks; but of the 6,000 abstemious Spaniards that inhabited the "Suburbs of the Catalans" only 200 died, or less than four per cent.

The most destructive epidemic recorded in authentic history was the four years' plague, that commenced at Alexandria, Egypt, A. D. 542, and raged through the dominions of Chosroes, the Great, the Byzantine Empire, Northern Africa and Southwestern Europe. It commenced in Egypt, spread to the east over Syria, Persia and the Indies and penetrated to the west along the coast of Africa, and over the continent of Europe, Asia Minor, with its plethoric cities. Constantinople, Northern Italy and France suffered fearfully; entire provinces were abandoned, cities died out and remained vacant for many years, and during three months 5000, and at last, 10,000 persons died at Constantinople *each day!* ("Gibbon's History"), and the total number of the victims in the three continents, is variously estimated at from 75,000,000 to 120,000,000. But in Sicily, Morocco and Albania the disease was confined to a few seaport towns and the Caucasus, and Arabia escaped entirely.

This dreadful plague made its first appearance in Alexandria, Egypt, then a luxurious city of 800,000 inhabitants, and Paulus Diaconus, a contemporary historian, speaks of the "reckless gluttony by which the inhabitants of the great capitol incurred yearly fevers and dangerous indigestions, and at last brought this terrible judgment upon themselves and their innocent neighbors." Alexandria lost 500,000 of her inhabitants in 542, and 80,000 in the following year, and for miles around the city the fields were covered with unburied corpses; but the monks of the Nitrian Desert (3,000 of whom had devoted themselves to the task of collecting and burying the dead) lost only fifty of their fraternity, who, with a few exceptions, confessed that they had secretly violated the ascetic rules of the order.—*Popular Science Monthly.*

CANADIAN TONGUES.

Many persons would be surprised to learn the extent and variety which French literature has reached in Canada. Mr. E. Lareau, in his *Histoire de la Litterature Canadienne*, gives the names of over 300 French Canadian authors, whose writings embrace poetry, history, romance, science, and jurisprudence. Many of these works, particularly on the three subjects first named, are of incontestible value; and it must be conceded by well-informed English-Canadians that French-speaking fellow-citizens have left them far in the rear both in extent and in the merits of their *belles lettres.* Yet French-Canadians number little over a million.

What education there is among them runs chiefly in the direction of ornamental literature; and if we were to institute a comparison between them and Canadians of English origin, we should have to say that the latter excel in the weightier matters of science, politics and moral reform. In respect to oratory, also, the palm of superiority in point of style belongs decidedly to the French Canadian. * * * But the fact of greatest significance in reference to the future of the French language in Canada is the wonderful facility with which French-Canadians acquire and speak English. Equally significant is the fact that English-Canadians show a strange distaste to the French language, and experience great difficulty in mastering it. Every observer must have been struck with the circumstance that in the city of Montreal, where one-half the population is French-Canadian, it is as unusual to find an English-Canadian speaking French as it is to find a French-Canadian who does not speak English. The English papers have more French-Canadian readers than have the French papers. In the city council nearly one-half the members are French-Canadian, yet they all speak English, more or less, in the transaction of business; while most of the English members cannot speak French at all, and those who can scarcely ever utter a word in that language.

In the Canadian Parliament, containing a little more than one-fourth of French Canadians, the leading men among them nearly all speak English fluently, and it is the exception for a Quebec member to speak French in that body. Indeed, many French-Canadian Members of Parliament speak English with greater ease than many honorable members with whom that language is the mother tongue. On the other hand, no instance has occurred in late years, so far as we have heard, of an English member formally addressing the House in French. The Bar of Montreal presents the same singular circumstances. All the leading French lawyers speak English, some in a manner that a few of their English confreres might envy; while but two or three of the English always speak French fairly well. Chief Justice Dorion speaks English with a purity and an elegance even which are not surpassed by any of his English brethren on the Bench. The same curious difference in linguistic talent is observable all over the province. In some of the eastern townships, where the French and English populations are about equally divided, the former all speak English more or less, while the latter as generally are unable to speak French. Place at school together half a dozen French-Canadian boys knowing nothing of English with half a dozen English boys knowing nothing of French, and at the end of a year the English language will be spoken by the whole twelve, to the almost entire exclusion of the French. Now, it is evident that all these singular facts can point to but one result; at least they indicate a tendency in the relative position of the two languages which, in course of time, must issue in the prevalence of the English. It is, indeed, the very talent of French-Canadians for languages which is likely to prove fatal to the perpetuity of their own, while the absorbing power of the English and the guarantee of its perpetuity in presence of the French are to be found in its very inertia. Although such seems to be the ultimate destiny of the French language on this continent, the period of its decadence is still doubtless far in the future. French literature in Canada has probably by no means reached the zenith of its prosperity, and everything presages for it a history which will command the respectful admiration of men of letters everywhere.—*Montreal Witness.*

THE NORWEGIANS.

The Norwegian nation is the smallest of all European nations, but its commercial fleet is the third largest in the world. The Norwegian flag is, of all foreign flags, that which is most frequently seen in the harbor of New York, and through the sound which connects the Baltic with the North Sea, and forms the Highway from London to St. Petersburg, often from three to four hundred Norwegian crafts of every description pass during one single day. In Norway, although not every man is a sailor, every person is nevertheless, more or less directly connected with the shipping interest. To build ships or to sail them, to own ships or to have part in them, is a point in everybody's life all along those thousand yards which fringe the coasts of Norway, and to the inland farmer the most common manner of placing his savings is to go down to the sea and buy a part in a ship. Many a Norwegian vessel, carrying timber to England and coal back to Denmark, or dried fish to Naples and oranges back to St. Petersburg, represents the fortune of a whole village or parish, in which even the servant-girl may have a share, and to many a well-to-do Norwegian farmer the only source which he draws and can draw, ready money is his ship-part. It may easily be understood, then, with what feelings the Norwegian people have seen their vessels come home this year in the middle of September and lay up for the Winter before the Fall had fairly set in. They used to come about Christmas, and here they are, three months in advance, lying idle though the sun still stands high in the heavens. Neither the timber, nor the coal, nor the dried fish, nor the oranges want to be moved.—*Exchange.*

Selections.

The religion that renders a good man gloomy and unhappy, can scarcely be a true one. Dr. Blair says, in his sermon on Devotion, "He who does not feel joy in religion, is far from the kingdom of heaven."

Jesus is the purest among the mighty, the mightiest among the pure, who, with His pierced hand, has raised empires from their foundations, turned the stream of history from its old channel, and still continues to rule and guide the ages.—*Richter.*

Leave the future; let it rest
Simply on the Saviour's will.
Leave the future; they are blest
Who, confiding, hoping still,
Trust His mercy
To provide for every want,
And to save from every ill.

What better is the Christian who gets no personal communion and help from his Father than the heathen who has no God? If it be answered—better in knowledge and a possible access to God in need, it must be added, worse in the responsibility that comes from opportunity unimproved and known duty not done.

If men have been called pilgrims, and life a journey, then the Christian pilgrimage far surpasses all others, in the goodness of the road, in the beauty of the prospect, in the excellence of the company, and in the vast superiority of the accommodation provided for the Christian traveler when he has finished his course.—*Colton.*

Souls that dwell in stillness,
Doing the little things, or resting quite,
May just as perfectly fulfill their mission,
Be just as useful in the Father's sight,
As they who grapple with some giant evil,
Clearing a path that every eye may see!
Our Saviour cares for cheerful acquiescence,
Rather than for a busy ministry.

At the centre of a whirlwind there exists a calm. A ship may be in that tranquil centre and be safe, when everything that lies in the rotating circumference to the storm is swept away and utterly destroyed. So God may keep His people in safety, and grant them a sudden deliverance, when men can see no possibility of escape. He stands at the centre of all storms and trials, and if He hides us in the secret of His pavilion, no harm shall be done to us.

Science and Art.

THE HOTTEST SPOT ON EARTH.—One of the hottest regions on the earth is along the Persian Gulf, where little or no rain falls. At Bahrin the arid shore has no fresh water, yet a comparatively numerous population contrive to live there, thanks to the copious springs which break forth from the bottom of the sea. The fresh water is got by diving. The diver, sitting in his boat, winds a great goat-skin bag around his left arm, the hand grasping its mouth; then takes in his right hand a heavy stone, to which is attached a strong line, and thus equipped he plunges in and quickly reaches the bottom. Instantly opening the bag over the strong jet of fresh water, he springs up the ascending current, at the same time closing the bag, and is helped aboard. The stone is then hauled up, and the diver, after taking breath, plunges again. The source of these copious submarine springs is thought to be in the green hills of Osman, some five or six hundred miles distant.

GAS-LIT BUOYS.—That the buoys which mark channels and wrecks are sometimes destroyed or displaced by vessels running along the coast on dark nights is well known. After two trials of lighted buoys, therefore, the Trinity Board have resolved upon sending a buoy, of which the lantern can be kept continuously burning, to a station off Dundee. The first of these trials took place in August last at the Trinity Wharf, when the light lasted uninterruptedly for twenty-eight days. Water was pumped upon it from a steam engine, to see what would be the effect of the shock and drenching, and no harm was done. The buoy was then sent down to the Nore, and there burned steadily for twenty-four days. The same buoy has now left London for its appointed place near Dundee. Provision has been made for keeping it alight without any interference for thirty-four days. It is a buoy of most awkward construction; but this does not lessen its usefulness, and others are to be more skillfully made to receive the same illuminating apparatus. This is a modification of what is known as Pintsch's compressed gas system, which was first brought out in Germany. It is proposed to make the buoy itself the recipient for containing the compressed gas, with its regulator (which is one of the most important parts of the invention), and the lantern at the top of a short conducting tube. A buoy of ordinary size will burn about three months, night and day, with only one filling, and the light is visible at a distance of about four miles. There is, however, an electric lighting apparatus which might be employed, so that the light could be extinguished at sunrise and restored at night, giving, of course, a much longer duration to the working of the buoy. It will be interesting to see the result of this experiment, as the success of the scheme would be a boon to navigation.—*Pall Mall Gazette.*

Personal.

M. Gabriel Ibrahim, the last survivor of the Mameluke Corps, formed in Egypt by Napoleon, has just died at Marseilles.

While the Queen is in the Isle of Wight an ironclad is now sent to ride off Cowes, a new departure intended, the quidnuncs say, to impart additional importance to her Majesty's presence.

The Emperor of Germany's golden wedding falls on the 11th of June next, and the Berlin shopkeepers are clubing together to present him and the Empress with a costly gift of jewels or plate.

A reformer in the new Maine Legislature has "investigated" the salary paid to the chaplain of the House, and is astonished to find that the rate is $3.60 for each prayer. He is sure that satisfactory supplication can be procured for less money.

King Humbert's son, the little Prince of Naples, has suffered so much by vivid dreams since the attempt to assassinate the king, that a quieter life with his books and playmates, remote from State ceremonials, has been prescribed for him.

Books and Periodicals.

AUTOBIOGRAPHY AND MEMORIALS OF ICHABOD WASHBURN, showing how a great business was developed and large wealth acquired for the uses of benevolence, by Rev. Henry T. Cheever, author of "Island World of the Pacific," "Life in the Sandwich Islands," "The Whale and his Captors," "The Pulpit and the Pew," etc. Boston: D. Lothrop & Company, Franklin St., corner of Hawley.

VICK'S ILLUSTRATED MAGAZINE for January, 1879 has just reached us. It is a beautiful number, and will interest those who have vegetable gardens, and especially those who cultivate flowers. A pretty feature of the number before us is the designs for floral decorations. The suggestions will help those who wish to beautify their homes and churches. We would like to see this growing spirit encouraged.

THE BIBLIOTHECA SACRA for January, 1879. This established periodical has visited our table after an absence of a year. The character of the articles show that they are intended for scholars, rather than for ordinary readers, but the work has a mission in this regard. The contents of No. CXLI. are: Organic-Forms; Note on Galatians iii. 16; The Unchangeableness of God; Notes on Acts xiv. 16 17, xvii. 30, and Romans iii. 25, 26; American Pre-Revolutionary Bibliography; A Defence of the Catholic Faith Concerning the Satisfaction of Christ Against Faustus Socinus of Sienna Written by Hugo Grotius; Mohammedanism as a Missionary Religion; Theological Education; Notices of New German Theological Publications, and University Intelligenc; Notices of Recent Publications.

SCRIBNER'S MONTHLY for February, 1879, contains the following: Portrait of Ralph Waldo Emerson; The Tile Club at Play, illustrated; The Glacier Meadows of the Sierra, illustrated; "To the Clergy;" "We Met upon the Crowded Way;" A Symposium on the Chinese Question; "She was a Beauty;" In a Paris Restaurant; The Homes and Haunts of Emerson, illustrated; Haworth's, illustrated; The Dear Master; The Fortunes and Misfortunes of Co. "C.;" A Winter Morning; Little People; Falconberg; The Doom of Claudius and Cynthia; Opportunity; John Leach, illustrated; Gertrude; Aërial Navigation, illustrated; The Overflowing Cup; The Relations of Insanity to Modern Civilization; Potts's Painless Cure; Topics of the Time; Home and Society; Culture and Progress; The World's Work; Bric à Brac. Scribner & Co., 743 Broadway, N. Y.

ST. NICHOLAS for February, 1879. Contents: Frontispiece: "Helping Mother;" A Story of a Stone; The Shining Little House, illus.; Our Artist on St. Valentine's Day; Eyebright, illus.; "There was an old Man of the Nile," illus.; Birthday Rhymes; Modern Improvements at the Peterkins'; Besieged by a Rhinoceros, illus.; About Violins, illus.; The Sad Story of the Dandy Cat, illus.; The Half-Timer, illus.; "Some Children Roam the Fields and Hills;" "Unnatural History" Pictures; Teddy's Heroes, illus.; The Nest on Wheels, illus.; The Origin of the Jumping-Jack; When my Ship comes in; Rumpty-Dudget's Tower illus.; Little Nicholas; and How he Became a Great Musician, illus.; Heimdall; Jottings *versus* Doings, illus.; A Jolly Fellowship, illus.; La Chanson de l'Hiver; Polly Hersey's Pet, illus.; New Domino Games, illus.; For Very Little Folk, illus.; Jack-in-the-Pulpit; Young Contributors' Department, illus.; The Letter-Box; The Riddle-Box, illus. Scribner & Co., 743 & 745 Broadway, New York.

LITTELL'S LIVING AGE. No. 1805 of *The Living Age* for the week ending January 18th, contains an instalment of George MacDonald's "Sir Gibbie," and of Sarah Tytler's "The Bride's Pass;" an article by Prof. Goldwin Smith, on "The Greatness of England;" the conclusion of "Holidays in Eastern France;" "The Phœnicians in Greece," by A. H. Sayce, from the *Contemporary Review;* "A World-let within the World," *Spectator;* "Poor Creatures," *Saturday Review;* "The Death of the Princess Alice," *Spectator*, and the usual choice poetry, etc. The publishers still present to new subscribers for 1879 the six numbers of 1878, containing the first parts of MacDonald's "Sir Gibbie."

For fifty-two numbers of sixty-four large pages each (or more than 3,000 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with *The Living Age* for a year, both post paid. LITTELL & GAY, Boston, Publishers.

The Messenger.

REV. P. S. DAVIS, D. D, EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D., Rev. T. J. BARKLEY, Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, JANUARY 22, 1879.

ORGANIZED CHURCH WORK.

In speaking upon the general subject last week, we said that very few elders and deacons were fully apprehended by what is involved in the offices they assume, although they may give affirmative answers when challenged upon the subject at their ordination. They are not always the most efficient Christians in communities.

But on the other hand, there is often a disposition to think that elders and deacons are to do everything in the congregations. Private members do not recognize any duties of their own, because they do not sustain any official relation to the Church. They have not even a responsive sympathy with those, who are expected to carry on the work of God. They are "weights and not wings;"—so much dead wood, instead of living branches of the Vine. They have no appreciation of the fact, that this is a sure indication of the want of the Divine life in the soul, and that fruitless branches are fit only to be cut off and cast into the fire.

The general excuse made for this comes under the garb of false humility. The plea is that, where there is but one talent, it may be buried in the earth. There is a forgetfulness, that, in the Body of Christ, every member has a function. "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more, those members of the body, which seem to be more feeble, are necessary." Every one has a work to do, and love will not only find its sphere of labor, but impel men to perform it. Some kind word or act; some token of the Spirit of Christ in the heart, manifesting itself in the daily walk and conversation, will be blessed for good.

But to be most effective, all Christian work should be organized. There must be a common end and a harmonious working for that end. There will be confusion and a waste of strength in some directions at the expense of neglect in others, unless there be an intelligent view of the whole field, and hence the necessity of officers who have episcopal trust; but all this implies that there are under-workers, yea that all the members of the Church are active in the service of the Lord.

Half of the indifference of the rank and file of the Christian soldiery grows out of the fact, that they seem to have nothing to do, and the ministers, elders, and deacons, who can so bestir themselves as to put everything in working trim, and draw out the latent energies of the Church, will show themselves to be the best office-bearers. We see many honest efforts towards this, and they are to be commended, as acknowledgments that there is a deficiency in this regard, and, for their good intention. Church sociables and societies, have, as we believe, a proper object in view, and as now carried forward may be a stepping-stone to something higher, but the Church is already constituted with reference to the building up of Christ's people in their most holy faith, and to the helps implied in Christian love; and if her provisions were carried out, every congregation would be itself a guild, and the higher courts would only show a concurrent and extended administration of the affairs which our ascended Lord has committed to His disciples, and to which they are to be faithful until He comes again to judge the earth.

We are glad that a general interest has been awakened in the matter. We see it in the attempts made at large, to guard against unnecessary friction, and promote co-operation among Christians, and also in the recognized necessity for a more universal activity of the members of congregations. False theories to which men have in vain tried to conform their practices are being abandoned, and a scheme more in accord with the Divine constitution of the Saviour's commands is dawning upon their minds as the only true and proper way to promote His glory. It is felt to be incompatible, to let those who profess His name, sink back to inaction. A man who sought a place recently in a working congregation in New York, because he liked the preaching and the worship, but who did not wish to be enlisted in Sunday-schools and missions, was respectfully referred to a church called the "Heavenly Rest." And the irony of this finds its meaning in the minds of many, who feel the necessity for work, both in its influence on their own spiritual life, and on the advance of the Redeemer's cause.

Let pastors emphasize the general truth, that organized church work is the great need of the times. Instead of allowing any person to hide his talent because it is but one, let him advise that person to join himself with stronger characters, that the united and harmonious work of all may be brought into service for the pulling down of the strong-holds of Satan, and the up building of the kingdom of God.

MODERN NOVELTIES.

We have recently met with the following description of the Second Presbyterian Church of Cleveland, Ohio, located on the corner of Prospect Street and Sterling Avenue:

"It is cruciform in shape, with four gables, each forty-six feet wide. The main building is one hundred by one hundred and six feet, the auditorium eighty-four by one hundred, arranged in amphitheatre form, with seating capacity for one thousand one hundred people; the chapel sixty by one hundred, containing the usual lecture, dining, class, sociable, kitchen and school rooms. A central dome fifty feet in diameter, at the intersection of the arched lines of the gables, forms the ceiling of the church proper. The main tower is one hundred and fifty feet high and twenty-six square at the base. There are ten entrances to the building. The structure is faced with Ohio stone, is constructed in the Norman style of architecture, has three immense stained glass windows, besides numerous smaller ones, is heated by steam, and cost with the ground and chapel $141,647.89."

From the picture, which accompanies the description, it will be seen, that the two towers are each topped out with a plain cross, and that a Greek cross surmounts the apex of each of the gables.

The building to which reference is here made, it must be borne in mind, is a *Presbyterian Church*. On reading the description, we were carried back some fifty years or more, to the days of boyhood. Our Presbyterian brethren then piqued themselves on the simplicity of their church edifices, as well as of the service, which was held in them. Such a thing as a church tower with a bell in it, attached to a Presbyterian church, was scarcely known. As for organs in the churches, or any kind of instrumental music connected with the church service, it would not have been tolerated for a single moment. When anything like even an approach to something of this kind would sometimes occur, the greatest excitement was produced, especially among the older portion of the congregation, and quiet was restored only when that which proved so obnoxious, was put out of the way. We remember an instance, in which a deeply afflicted widow, in the manifestation of her respect for her deceased husband, had a simple cross, the emblem of Christianity, chiseled on the tombstone placed at the head of his grave. As soon as it was discovered, it created a furor of excitement, which was allayed only by the violent and speedy removal of the stone beyond the precincts of the quiet resting place of the dead.

The condition of things is not now as it was then. A great change has come over many of the churches then distinguished for their simplicity, and the Presbyterian Church is prominent among the number. Gothic churches, with tapering spires surmounting lofty towers, richly ornamented and costly furnished churches, organs and choirs often marked for their artistic performances, are now the things greeted with applause, and their rich possessors are sometimes envied by their poorer brethren. As will be seen, the church above described, in its internal arrangements, goes beyond anything thus far indicated. We have met with a few churches amongst the Baptists, Episcopalians, and some other Protestant denominations, in which similar apartments are provided. Besides the auditorium, the lecture, class and school rooms, we have here the kitchen, the dining room, and the sociable room.

Our Presbyterian brethren and others, who attach similar apartments to their churches, evidently make great account of the social element in human nature, and think it right to make provision for it, so that its cravings may be met in a way that shall comport with the spirit of Christianity. In this manner, it is proposed to sanctify social enjoyment, by infusing into it the leaven of Christianity. Hence, the church edifice must be furnished with *a kitchen, a dining room* and *a sociable room*, all to meet the demands of our nature in the direction indicated. The members of the church will thus have a well-appointed place, where they can meet together from week to week, satisfy their physical wants, give full vent to their social propensities, and have a general good time of it. Churches, whose operations are conducted on these principles, are certain to gather into their fold, vast numbers from amongst those, in whom the social principle predominates.

This mode of "running" churches is, to some extent, a novel one. Is it a tendency to Romanism, or Humanitarianism, or a sublimated order of Socialism? The inquiry is certainly a legitimate one, and it becomes those, amongst whom these things appear, to meet it squarely, and consider it soberly. Are such appliances truly calculated to promote the deeply spiritual element, which must pervade true Christianity, wherever its presence is tolerated?

Our Churches of German origin, from the days of the Reformation, have been noted for their fondness for good church edifices, fine organs, superior church music, and a moderate degree of the churchly element in their worship, as well as for a due appreciation of the educational system of fostering and advancing religion. Some years ago, a number of our people had, through the influence of the tendencies to extreme emotionalism, with which they were surrounded, departed, to some extent, from this position. When those, who appreciated the legacy received from their forefathers and felt the responsibility of their trust, saw the threatening dangers, they gave themselves up to honest and decided efforts to bring these people back from their wanderings. No sooner had they entered earnestly upon this good work, than they were denounced as enemies to evangelical piety and all vital godliness, and in some instances, even the hue and cry of "Romanism" was raised and taken up by many in other denominations, in which some of our Presbyterian brethren participated, and sounded ominously throughout the length and breadth of the land.

What is now the relative condition of things in these Churches and our own Church? Thank God, after a season of considerable excitement, assuming varied shape at different periods, much of which, as is generally the case in such circumstances, was uncalled for, we are getting down to a state of comparative quiet, and the different divergent tendencies in the Church are gradually coming back to the common ground, with such legitimate advance as the progress of the age necessarily demands, occupied by our forefathers. We have before us an encouraging future, such as the Church in this country has never heretofore enjoyed; and our prayer, in which doubtless all true friends of the Church will most heartily unite, is, that the Great Head of the Church may so pervade our ministry and membership with the gracious influences of the Divine Spirit, and guide and direct them in all their ways, that they shall be enabled properly to appreciate and diligently to improve the present favorable opportunity for the restoration of an abiding peace, and the promotion and perpetuation of true Christianity in our midst.

But what is the present outlook of our neighbors, who were once so greatly alarmed on our account? Whither are they tending? The answer to such inquiries, we will not venture to give, as our object is not to indulge in pronounced criticism. We wish simply to call attention to the signs of the times, as indicated by the introduction of the novelties to which we have referred, by way of warning, such as may lead to proper inquiry, and leave the future itself to determine what shall be the actual result.

F.

WHAT AN ELDER SAID.

At a late special meeting of Allegheny Classis, the interests of a struggling mission were under consideration. The pastor had resigned, and the solemn act, dissolving the pastoral relation, had been passed. The congregation was without a shepherd, and the question was,—what could be done to keep it alive, and to lighten the burden of debt which threatened to crush it out of existence. Such discussions are always solemnly interesting to all who love the Church, and desire to see her interests promoted. The elder who represents the congregation,—a modest man whose piety consists in deeds rather than words—arose and stated that he hoped something would be done; that he did not want to see the congregation fail; that its welfare was about the only consideration which induced him to remain in the place, and that he was willing to remain there and work for its welfare as long as there was any hope of success.

We were pleased with his speech. It had the right ring, but it involved a great deal more than any one, not acquainted with the man and his circumstances, would be likely to suspect. That modest elder is a mechanic. The mission, in whose welfare he takes so much interest, is fully seven miles, by railroad, from the place where he is employed. He travels the distance twice every day, during the week, the year round. He might live in the immediate vicinity of his daily labor, and enjoy the privileges of his own church with less cost, anxiety, and care. Worldly considerations would dictate a removal of his family to a more convenient locality. He would then have more leisure, more comfort and ease. But he loves that struggling mission, and though it is weak and sickly, he is willing to sacrifice convenience, and many of the comforts of home to secure its prosperity and final success.

We commend his example to the eldership of the whole Church. Doubtless, there are many more like him, who feel that the office of elder in the Church of Christ means something, and that its high demands should be met regardless of all worldly considerations, and who cling, with sacrificing devotion, to their respective congregations. They are an honor to the Church, and will not fail to receive their reward, when the Judge shall say, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." Let us have more of them. The Church needs more of them.

B.

OUR FOREIGN MISSIONARIES.

Our Foreign missionary, Rev. A. D. Gring and his wife, spent a short time in this city, prior to their setting out on their mission. A missionary service was held in the Race Street Church, on Sunday evening, the 12th inst., on which occasion, the Rev. Mr. Gring preached, who was followed in some remarks by other brethren present. The occasion was one of considerable interest. Mr. Gring also officiated at the Wednesday evening lecture of the same week, at Christ Church on Green Street. Other places have been visited by the missionaries, and it is purposed to visit still others, as the period antecedent to their departure from the United States, will permit. Such visits, it is believed, will have a happy effect.

F.

BRINGING TOO MUCH.

"The Lord loveth a cheerful giver;" and we need not wonder at the inspired declaration. To give cheerfully to the cause of God and humanity, requires a condition of mind and heart in harmony with the divine will and character. It is, therefore, in its very nature, the direct opposite of giving grudgingly, or of necessity. In soliciting contributions for Christian purposes, some men may be concerned only, or mainly, about the *getting*, no matter what may have prompted the *giving*. But the Lord, who knows and looks at the heart, can take pleasure only in those gifts, which are given from a pious sense of duty and Christian privilege, that is, cheerfully; which means, with love to God and man.

One of the best illustrations of cheerful giving recorded in the Bible, is given by Moses in the 35th and 36th chapters of Exodus. Moses, being directed by the Lord, called together the children of Israel, and invited all who were of a willing heart to furnish, according to their means, material for the construction of the holy tabernacle, which the Lord had commanded Moses to set up. "Whosoever is of a willing heart, let him bring it an offering of the Lord; gold, and silver, and brass, and blue, and purple," etc. The response to this call was certainly one of the most remarkable facts in the history of any people. All who were moved by the appeal of Moses, not only were obedient in an outward way to the divine will, but with the most sincere joy and with the greatest alacrity, they hastened to furnish whatever was needed for the Lord's house. Nor did they grow weary of giving. On the contrary, they seemed to enjoy it as a luxury. They did not impatiently inquire, "O, how long shall this giving up of our goods be required of us?" It was to them a pleasure to give, and so they continued to bring their gold and silver and other valuables, that they might offer them to the Lord for the service of the sanctuary. They delighted in the prospect of seeing the Lord's house complete and perfect in every part, according to the divine model, and suited in every respect to be the place where they could unite in offering their oblations and sacrifices to God.

But the most wonderful part of this narrative is, that the people continued to bring for the work of the tabernacle even when there was more than enough furnished to complete it. No complaint arose from the architects of the Lord's tabernacle, that they were in want of funds or material. On the contrary, every one of them had more than he needed, and they went in a body to Moses to tell him: "The people bring much more than enough for the service of the work, which the Lord commanded Moses." And so the people had to be restrained from giving—because they gave willingly, cheerfully, and from love to God and His service.

Here is a lesson for Christian people in every age and place. It is a lesson for the instruction of a congregation, that contemplates the building of a house of worship. Where is the minister, who has ever conducted such an enterprise that has not reason to say, *peccavi?* And where is the congregation that should not say, in responsive refrain, *peccavimus?* If we could read in the Bible, that Moses resorted to the same means to get the people to furnish material for the holy tabernacle, that Christian ministers think necessary to employ for the building of a church, we might have some reason to doubt the inspiration of the Mosaic writings. And the people: Moses did not need to put off for dedication day the raising of the last few hundreds or thousands, which he would wring from the assembled worshipers by frantic appeals, and by sallies of wit and other stage comedy. All that Moses found necessary to do in the case was, to present the cause before the people in a few words, as the Lord commanded; "Whosoever is of a willing heart, let him bring;" and they brought until they had to be restrained, because there was more than enough.

What cannot people do in the work and service of the Church, if they are possessed of the right spirit? Not great wealth do congregations need in order to do great and good things for Christ and His kingdom. A willing heart and mind, a disposition to give cheerfully according to ability, a knowledge of what is wanted and required, and readiness to do whatever God clearly demands; these are of infinitely more account in the Church than wealth that is held fast by miserly hands. Not people of wealth, but people of willing hearts, may be found bringing too much for any given cause of Christ. It was so once, when the Church was in the wilderness. And wherever and whenever heart and mind were right, it has ever been so. And here lies the secret of the Church's true prosperity. But more of this in another article. K.

DEPARTMENT OF MISSIONS.

BY THE SUPERINTENDENT.

Missions in India.

From accounts the missionary work in India during the previous year has been more than usually prosperous. It is said that about 40,000 persons have renounced heathenism and professed their faith in the Christian religion. About half of these applied for Protestant baptism to the missions belonging to the Church of England, whilst the rest resorted to other evangelical bodies, English and American, for new spiritual homes. Various causes are assigned for this breaking away of the Hindoos from their old superstitions. The fearful famine, which, for several years past, has carried away so many thousands by starvation; the charity of Christian people which saved so many more from the same fate; the war between Russia and Turkey, by which Mohammedanism received the severest shock that it has ever received in all its past history; and other external causes were doubtless not without their influence in this turning away from dumb idols But above and beyond these outward events, we may hope and believe, that the Spirit of God was actively present, moving over the dark chaos of the heathen world and preparing it for the light of the Gospel. All events at the present time tend to show, that the work of converting the heathen world for the next half of a century will go forward much more rapidly and successfully than it has been during the last half. It ought to be so, as the result of past labors and sacrifices, which have not yet shown corresponding fruits or results.

The Rev O. T. Lohr, a minister of the Reformed Church, continues at his post in India and with promising prospects. Recently he writes, that his section of country has had its regular rainy periods and that the harvests ripening in the fields allayed the fears of an approaching famine From the annual reports, it appears that this mission is successfully established, and in a condition to carry forward an aggressive work in building up the kingdom of Christ, in the midst of surrounding darkness. It owns at Bisrampore, about 1900 acres of land, a mission house for the missionary of good material, a church too large enough to accommodate 1,000 persons, and a dozen other buildings, of less importance, yet necessary; in fact, a whole village, inhabited by Christians with a church and school, and by such heathen as are friendly to Christianity. During one year, 1877 bro. Lohr baptized 63 men, 56 women and 108 children. He has an able catechist, and five evangelists, who assist in preaching and teaching, and frequently make preaching tours into the country. This interesting mission does not belong strictly to any denomination; but it has been assisted hitherto by our German churches, and deserves from us more support than it has hitherto received. The Rev. J. F. Busche, of New York and our old friend Prof. Augustine, whom we have all seen at our Synods, are among its most active supporters. It is also supported by churches belonging to the German Evangelical Union.

Thus it appears, that the German section of the Reformed Church in this country are somewhat in advance of the American, who are just starting their missionary work in Japan As providence has just opened the way for the latter again to engage actively in this work, it remains for them to enter upon it with a due sense of its magnitude and importance. By their faith, liberality and prayers they may have the pleasure of seeing at no distant day, their mission also blooming and blossoming as a rose in the midst of the dreary desert of heathenism.

The Mission at Washington, D. C.

Some time ago the superintendent had occasion to visit the newly established mission at Washington, where he remained nearly a week, examining its condition, visiting and preaching, with the view of forming a correct idea of its claims and prospects of final success. Before he went on, he had a due sense of the difficulty of establishing a Reformed church in such a place as Washington, and from the start had had some misgivings and doubts, whether we as a Church were sufficient for such an enterprise. He is happy to be able now to say, that it was right for the Board of Missions to shoulder this new and additional responsibility. There is an open door for us to build up churches in Washington, as well as elsewhere. There is no doubt a sufficient amount of material on hand there to establish, in the course of time, a flourishing church. It may take time, labor and means, but there is no good reason why we should not succeed in this as in other places We found representatives of quite a number of our old churches among the members. Pittsburg, Milton, Newport, Greencastle, Clear Spring, Hagerstown, Frederick, Martinsburg and Woodstock had each contributed at least one member to a rather small flock. There may be some disadvantage in this, as compared with missions where the members have enjoyed the same training and are homogeneous. It is more difficult to bring such a diversity of elements into a true congregational unity; but the difficulty is not an insuperable one. A common faith, a common catechism and a common aim ought to beget mutual forbearance and unite all hands and all hearts to engage in the Master's work. This is a lesson, which we all, as well as the Washington brethren have to study and learn in the work of extending Christ's kingdom. The German mission under Rev. J. W. Ebbinghouse is in a prosperous condition, externally and internally. It has acquired some celebrity from the fact, that General Banks is frequently a worshipper in their neat and churchly little church around the corner.

The Mission in West Philadelphia.

On another Sunday in Advent, the Superintendent spent a Sabbath with the mission in West Philadelphia, under the charge of the Rev. J. S. Vandersloot. We were glad to see the pastor at the head of his flock. Last summer his health had failed him and he had reported to the Board, that he was under the necessity of withdrawing from his post. But his strength returned and his people would not consent to his withdrawal. This mission is an old one, and much money has been given by the church to sustain it. For many years it was very unpromising. At one time it was on the eve of dissolution, and for years it looked very much like a waste of money to extend to it the help of the Church. But times change, we change and missions also change for the better. We found this mission in a growing and prosperous condition, with many indications of the divine favor resting upon it. The brethren are united, love their pastor and work together. A large addition was made to the membership during the last year, and there are good prospects of a similar increase during the coming year. The attendance is good and the church enjoys the confidence of the outside community. With the present rate of progress, it will not be long before it becomes self-supporting. The reader will recognize in the pastor a descendant of a long and honored line of ministers in the Reformed Church, both in this country and in Germany.

A New Departure.

At a recent meeting of the Executive Committee at Harrisburg, our plan of carrying forward the work of missions was freely discussed The members expressed themselves emphatically, that the time had arrived when it was our duty as a Church to extend our operations into distant States and territories of our country. Our charity has commenced at home, which is all right, but it ought not to remain there. Promising fields are open to us in the distance, in the West and the South, and the call for help is growing stronger and louder. This is the judgment of the Board, and we believe also of many friends of missions in the Church. In order, however, to carry it out, it is necessary, that there should be a mutual cooperation on the part of the Board, the Classes and of individual congregations. Wir sind Mitarbeiter.

Missions in Kansas.

The Rev. L. C. Edmonds, residing at Emporia. Kansas, was commissioned by the General Board as missionary in Kansas, some time ago, without an appropriation. This was supplemented by the Council with an appropriation. A minister with a family and work on hand cannot be expected to give his time to the Church without compensation. This difficulty in bro. Edmonds' way has been removed, and a wide door is now open to him to extend the Church over the prairie lands of a new and rapidly growing State.

N. B. A large number of our missionaries failed to send in their quarterly reports to the Council at its recent meeting. They will please correct this oversight and forward their reports to the Superintendent at Lancaster without delay.

REVENUE VS. SOULS.

Permit me, through the columns of THE MESSENGER, to enter in the name of the Christian religion, a solemn protest against the nefarious system of church pew rents, at present so popular in the majority of our Christian churches throughout our cities, towns and villages, a system nefarious, because it has been the immediate and direct means of keeping away from the house of God a large number of piously disposed persons, especially the poorer class of people. Personally I know many who in former years were devout members of, and attentive listeners in the house of God, whose faces to-day are seldom or ever seen among the congregations assembled for the worship of God. Inquire of them a reason for their conspicuous absence, and they will frankly tell you, that, owing to the hard times, they are absolutely unable to pay the exorbitant rents demanded for the use of pews, and being unwilling to encroach upon the rules and regulations adopted by the church, they prefer to remain away. If told that the holders of the pews would cheerfully open their pews to their accommodation, their hesitancy to accept would convince you that their pride of manhood prevents them from accepting as subjects of charity. It is a remarkable fact, that this unfortunate condition of affairs is well known to both church officials and pastors, yet no means tending to the abolishment of the nefarious system is for a moment contemplated. Truly the income derived from the pews outbalances, in their estimation, the adding of souls to the kingdom of Christ.

Our dear Saviour, during His earthly mission, especially sought out this debarred class of people; they were His companions, His audience, His congregation. The church is God's property, dedicated as it is to the worship of God, according to His revealed will, and should, therefore, be open to all lovers of the Lord Jesus Christ If the Church would be as zealous in seeking to reclaim souls for the kingdom of Christ, as in endeavoring to procure profitable pew holders, the cause of Christianity would receive a wholesome stimulus in this skeptical age. We are informed in God's holy statutes, that there is joy in heaven over the return of a sinner, but the same authority remains significantly silent upon the question of revenue to be derived from the returning sinner.

Christ, when questioned concerning tribute, replied, render unto Cæsar the things that are Cæsar's, and unto God that which belongs to God. A moment's reflection will soon convince the reader as to whether the majority of the so-called Christian churches are disciples of Cæsar or Christ.

I would not deprive the pastor of a penny of his earnings, or lessen his salary a farthing, but when the religion of Jesus Christ becomes a commercial commodity, then, indeed, do the terms of the gospel, as laid down in God's holy writ, become a dead letter in His statutes. Christ condemned sales in the house of God when pigeons were the commodity, on the principle that His house had become a resort for the accumulation of money, instead of a place of worship. I can see no difference between the sale of doves and the sale of the use of pews. PERKIOMENVILLE.

SECOND MEETING

Of the Reformed Sunday School Convention of Frederick County, Md.

This Convention convened on Tuesday evening, Jan. 7th, 1879, in the Reformed church of Mt. Pleasant, Md. The following persons were present: Rev. E. R. Eschbach, D. D., T. F. Hoffmeier, N H. Skyles, O. E. Lake, and A. Shulenberger; and Delegates: Gen. Jno. A. Steiner, Chas. H. Coblentz, R. F. Cochrane, Ephraim Zimmerman, and Calvin A. Thomas.

Rev. T. F. Hoffmeier was chosen *President*, and Rev. O. E. Lake *Secretary*.

The following are the topics for discussion in the order in which they were discussed, and the names of those who opened the discussion:

"The Importance and Benefits of a Sunday School to a congregation," Rev. N. H. Skyles.

"How may the Sunday School be made most efficient?" E. R. Eschbach, D. D.

"The Relation of the Sunday School to the Family and the Church," Rev. N. H. Skyles.

"The Sunday School and the Catechetical Class," Rev. T. F. Hoffmeier.

"Memorizing the Scriptures," Rev. O. E. Lake.

"Sunday School Benevolence," E. R. Eschbach, D. D.

"General Discussion of Mission and Church Work in General," Rev. T. F. Hoffmeier.

These topics were each opened with a speech of some twenty minutes in length, and were further discussed by other members of the Convention. The services were interspersed with good music by the choir, led by Calvin A. Thomas. Miss Cecelia Zimmerman presided at the organ The Convention had a pleasant, and, it is hoped, a profitable meeting. The pastor and the congregation did what they could to make the brethren comfortable, and to realize they were at Mt. Pleasant, and it is further hoped, that their kind hospitality will be rewarded, and that the work of the Convention will be as "bread cast upon the waters." Rev. A. Shulenberger is pastor of this congregation, and Calvin A. Thomas Superintendent of the Sunday School.

After a vote of thanks, the Convention adjourned with religious services.

T. F. HOFFMEIER, *President.* O. E. LAKE, *Secretary.*

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

Services were held in the church at Sunbury, Pa., of which the Rev. C. S. Gerhard is pastor, at 6 o'clock on Christmas morning. They were the first of the kind ever held in the place. Considerable interest, the pastor writes us, was manifested on the occasion. Many of the best citizens of the place were present, besides the members of the congregation, and the church was well filled. The services were pronounced very interesting and edifying. The music was especially good, being rendered by the choir of the church, which is under the efficient leadership of F. K. Hill, Esq. The decorations were neat and beautiful, and added much to the general good impression.

In the afternoon at 4 o'clock, a children's service was held, in connection with which a collection was taken up for the Orphans Home at Womelsdorf, amounting to $17.39.

During Epiphany week, special services were held in the evening, closing with the administration of the holy communion on Sunday.

SYNOD OF THE POTOMAC.

The Christmas season was spent in a very pleasant and profitable way by the Jefferson, Md., charge, of which the Rev. N. H. Skyles is pastor. Regular services were held in the church at Jefferson in the morning, at the Manor church in the afternoon, and in Trinity chapel in the evening. The pastor conducted the services on each occasion The churches were beautifully and appropriately decorated.

On Thursday evening, the 9th instant, as we learn from *The Frederick Times*, a large number of the members of the Evangelical Reformed Church of that city, made their pastor, the Rev. Dr. E. R. Eschbach, a surprise visit. They brought with them and left for the use of the pastor and his family a large variety of the necessaries and comforts of life. It is not necessary to particularize them, as included in them was almost everything that is required to meet the wants and administer to the comfort of a family. Several envelops containing cash helped to swell the list. The presentation speech was made by Mr. W. W. Wilcoxon, to which the pastor briefly, but appriately responded. After a few hours spent in social intercourse, the company dispersed and returned to their homes, bearing with them the thanks and good wishes of the family.

PITTSBURGH SYNOD.

The Allegheny Classis has recently united the two mission churches, East Liberty and Wilkinsburg, into a pastoral charge, which has extended a call to the Rev J.W. Knappenberger, of which he has accepted. He commenced his labors in the charge on the 12th of January. His post-office address is accordingly changed from Delmont, Westmoreland county, Pa., to East End, Pittsburgh, Pa.

A correspondent furnishes a lengthy and graphic account of the Christmas festival as observed in the two congregations constituting the Troutville charge, of which the Rev. John Wolbach is pastor, for which we cannot find room. Suffice it to state, that the weather was too inclement on Christmas, to hold the services on that day. Hence they were deferred until New Year. The services were held in the Troutville church on New Year's eve, and in the Paradise church on the evening of the following day. The churches were neatly decorated, and the services partook of the character of those usually observed on such occasions. Much interest was taken in them, especially by the young, who were properly remembered, and a good impression seemed to be made upon all present.

WESTERN CHURCH.

Rev. Joseph H. Hunsberger, late of Norristown, Pa., has accepted a call from Heidelberg charge in Hancock county, Ohio. As he has entered upon the duties of his new field of labor, his post-office address has been changed from Norristown to Rawson, Hancock county, Ohio.

In connection with a communion service held on the 12th of January, in the First Reformed church, Dayton, Ohio, of which the Rev. W. A. Hale is pastor, eight persons were added to the church, five by certificate and three by renewal of profession. The church is in a prosperous condition.

Rev. J Heberle, for a short time located at Pittsburgh, Pa., has accepted a call from the charge at Kenton, Ohio; and the Rev. H. Brüngger, late of Kohlville, Wisconsin, has accepted a call from Greenwood, Clark county, Wisconsin. The post-office address of these two brethren is changed accordingly.

We are pleased to learn, that the Rev. Wm. Gilpin, of Basil, Fairfield Co., Ohio, who was obliged to cease preaching some time ago, on account of impaired health, has recovered to such an extent, as to be able to take charge of congregations again. We trust he will not be long in finding a field of labor. His address will continue at Basil, Ohio, until the 1st of April next. F.

NOTICE.

There will be a meeting of the Sunday School Convention of Tohickon Classis at Lower Saucon church, Feb. 4, at 7 o'clock, P. M There will be three sessions, Tuesday evening, Wednesday morning and evening. The essayists have been informed by the Secretary of the subjects to be discussed.

It is hoped that all the members will be present. Those coming by N. P. R. R. will please report at the parsonage in Hellertown not later than 4 20 P. M.

A. B. KOPLIN, Pres. Convention.

ALMANACS FOR 1879.

The Reformed Church Almanac for 1879 is now out and ready for distribution. They may be had from our Publication Rooms, 907 Arch St., Phila, at the following reduced prices.

1 dozen copies	$0 65
50 copies	2 50
100 "	4 75
144 "	6 50.

When sent by mail, 12 cents per dozen will be added for postage. A specimen copy sent by mail on the receipt of 8 cents in postage stamps.

It will be found an excellent affair, and contains a large variety of matter calculated to impress upon the minds of Christians the duty they owe to God and to the Church. Not a family should be without a copy.

GERMAN ALMANAC.

We have procured a supply of the German Almanacs from the German Publishing House, Cleveland, Ohio, which will be sold at the following prices: A single copy sent by mail on the receipt of 12 cents in postage stamps. 1 doz. 90 cts., to which 17 cents must be added for postage, when sent by mail. When fifty or more copies are ordered, and they are sent by express, 7 cents per copy will be charged.

Married.

On the 9th inst., at the bride's home, Allegheny City, by Rev. T. J. Barkley, Charles E. Diehl, D. D. S., of Pittsburgh, to Miss Ella O. Moore.

Dec. 31st, 1878, by Rev. J. B. Thompson, at the residence of Mr. Amos Wolfgang, near Shannondale, Mr. Monroe Emhoff to Miss Elizabeth Singer, the former of Armstrong county, the latter of Millville, Clarion county, Pa.

By the same, Jan. 2d, 1879, at the residence of the bride's parents, Mr. John M. Core to Miss Mary M. Fox, both of the vicinity of Curllsville, Clarion Co., Pa.

By the same, Jan. 4th, 1879, at the residence of P. K. Eaker, Esq., Mr. Barton P. M. Eaker to Miss Parentha Emhoff, the former of Clarion county, the latter of Armstrong county, Pa.

On the 25th of Dec., 1878, at the residence of Mr. Simon Wiles, the bride's parent, Kalor City, by the Rev. J. W. Alspach, Mr. William P. Thompson, of Bradford, McKean county, Pa., and Miss Harriet A. Wiles, of Kalor City, Armstrong county, Pa.

On the 9th inst., at Sharpsburg, Md., by the Rev. A. C. Geary, Mr. Jacob E. Thomas, of Baltimore, to Miss M. Ada Mumma, of Sharpsburg.

On the evening of Jan. 15, 1879, at the residence of Mr. Treanor, East End, Pittsburgh, Pa., by Rev. J. W. Knappenberger, Mr. A. Beyers to Miss Sarah Espich, both of New Philadelphia, Ohio.

Obituaries.

DIED.—On January 6th, 1879, Mrs. Ann Sophia Fizone, of Philadelphia, in the 103d year of her age.

This remarkable woman was baptized in infancy in the Lutheran Church, but upon her marriage, united with the Reformed Church, in which she preserved her interest until her death. She was the daughter of Geo. Engelerth, and was born at the corner of Fifth and Race streets, and in her whole lifetime was never out of the city any great distance.

For several years previous to her death, she had suffered from bodily infirmities, and at times her powers of mind seemed to be partially impaired, but from each period of suffering, she seemed to rally with renewed vigor, and take fresh hold on life.

She was a resolute, as well as a pious woman, and would often tell of the war times in the past, and describe the horrors of the time when the yellow fever visited Philadelphia in 1793, 7, 8.

But she was chiefly noted for her perfect memory of Scripture promises, of the Apostles' Creed and the Lord's Prayer, which she could readily repeat, either in German or English, when past her 100th year. The following German hymn was a great favorite with her, and the many visitors who called to see her from time to time, have repeatedly heard its opening stanzas from her lips:

"Denket doch, ihr Menschenkinder!
An den letzten todes-tag,
Denket doch, ihr freche Sünder!
An den letzten Glocken-schlag:
Heute sind wir frisch und stark,
Morgen tüllen wir den Sarg,
Und die Ehre die wir hab n,
Wird zugleich mit uns begraben."

Mortals heed the solemn warning,
Death is near! So mark it well;
Hardened sinners, pause and ponder,
As you hear the tolling bell!
Hale and strong are we to-day,
To-morrow in the coffin laid,
Earthly honors soon decay—
Buried with us in the grave.

Her funeral took place on the 11th inst., at her late residence, No. 928 Fairmount Ave., and the services were participated in by the Rev. A. J. Rowland of the Baptist Church, and the writer. D. V. H.

DIED.—At Harmony Grove, Md., Dec. 30th, 1878, Annie M. Smith, aged 28 years, 8 months and one day.

DIED.—On Thursday, Nov. 28, 1878, Hon. Michael Zimmerman, at the residence of his son John, near Stoystown, Somerset Co., Pa., at the advanced age of 80 years, 9 months and 19 days.

Judge Zimmerman, as he was generally called, was a man of a kind and good heart. He bore good will to all men, and appeared always afraid lest he might wound some one's feelings by some incautious word. This excellent quality of heart and mind he may have carried to an extreme, inasmuch as it often led him to sacrifice his own opinion.

The Judge was a devoted member of the Church. In his library could be found nearly all the books published by our Church. But those most highly prized by him were, "The Fathers of the Reformed Church," and Dr. Harbaugh's works on Heaven. They were read and re-read; and many a story would he relate to his guests of the eccentricities of some of the 'Fathers." He freely circulated his books among his friends and neighbors, so that after his decease the major part of them were out. The reading of "Harbaugh's Harfe" would set him to laughing amidst a multitude of tears In a large photograph frame suspended by the wall are found the photographs of nearly all the prominent ministers of the Church, together with those who had the pastoral oversight of his soul. But it was in the weekly visits of the MESSENGER that he took special delight. When the time had arrived for it to be at hand he was ready waiting for its reception. He would begin on the first page and read every article until its whole contents were mentally devoured and this, frequently, before he would lay it down. In the spring, '78, when the Easter and Ascension rejoicings of ingathered souls by the solemn rite of confirmation were reported, he noted their number from week to week until they reached the large number of 2796.

He had been baptized in infancy. In his 19th year he took upon himself the vows made for him by his parents and was received into the Church by confirmation by Rev. H. Geisy of blessed memory. He was then permitted to partake for the first time of the blessed memorials of his Saviour's death. To the vows then made he ever remained true and faithful. He never was absent from the Lord's Supper. It was to Mr. Zimmerman that the Almanac of 1877 had reference when it stated that a member in Western Pennsylvania had never missed a communion. In his 24th year he was chosen Deacon, and ten years later he was elected to the Eldership. For many years he was the standing delegate of his charge to the Classes and Synods of the Church. He often referred to the first meeting of the General Synod of which he was a member.

He was particularly fond of the society of ministers, he enjoyed their company. It always afforded him pleasure to minister to them in carnal things. His house was a home for the Lord's servants, and many a one bowed the knee around the family altar, and partook of his hospitalities. It was here that Dr. Hacke rested on his way to Greensburg. As he loved the "Fathers," so he loved the children!

For the last three years of his live he enjoyed a privilege in spiritual things never before accorded to him: of having his pastor close at hand. He was the weekly visitor at the parsonage. Many miles of the hills of Somerset he and his pastor travelled over in performing parochial duties. He took great pleasure in this work. In visiting the sick he never tired. In his death the Church lost a most excellent elder. As a recognition of his services in the Church the altar, reading desk, pulpit front and the place where he heard the word of life, were dressed in mourning as it had been previously done for another good elder, John Smith, who departed this life Oct. 5, 1878.

Elder Zimmerman was a stranger to sickness. During a life of four score years he never was sick abed a day. Though possessing excellent health and enjoying the comforts of life, he always expressed a strong desire to "depart and be with Christ." Unlike many octogenarians, he travelled about a great deal. Seldom would he confine himself to the house. In his 79th year he was among the vast multitude that visited the great Centennial. The Centennial grounds were visited by him every day he was in the city and on Pennsylvania day, he went early to the grounds and remained late, taking all the inconvenience at the depot with the best of grace, arriving at his boarding place, 12.15 A. M.

His illness was short. On Sunday morning, Nov. 24th, the disease which had some weeks before given some faint premonitions, attacked him more severely, but it was not until Tuesday evening that nature yielded and he took his bed, from which he never arose. His pastor was with him on Tuesday and Wednesday. On Wednesday afternoon his pastor remarked, "your days in all probability will be few." He replied, "they have been many." On inquiring as to his salvation, he again replied in a firm tone of voice, "That's all right, that's all right. Whenever the Lord is ready, I am ready," and on Thursday morning between the hours of 10 and 11 o'clock he fell asleep in Jesus, very quietly. Rest thou in peace, thou dear father in Israel!

Father Zimmerman was not only a good man in the Church, but also a good one in the State. He was a noble citizen. By no means was he a politician of the modern kind. He never resorted to anything but what was honest, upright and Christian to attain to the various offices he held. The first office held by him was that of Commissioner in 1832 in his 34th year. Thrice was he elected Justice of the Peace, first in 1840, then in 1845 and again in 1855. The most important office held by him was that of Assemblyman; to which he was elected Oct. 8, 1844. It was while he was a member of the State Legislature, that he, perhaps, performed the most important work of his life. A United States Senator was to be elected. The candidates were Woodward and Cameron, Democrats, and Cooper, Whig. Thirty-one times did Mr. Zimmerman cast his vote for the candidate of his party, Mr. Cooper. Finally on the 32d ballot, he kept tally, and seeing it was altogether useless to continue the war, his name occurring last on the roll, he changed his vote for Cameron. Thus it may be truly said that he elected Cameron. The last office held by him was that of Associate Judge, to which he was elected Oct. 14, 1855.

His remains were followed to their final resting place by a large concourse of friends.

The pastor was assisted by Rev. A. E. Truxal, of Somerset, Pa. W. H. B.

Acknowledgments.

ACKNOWLEDGMENT.

Amt recd by Rev D S Dieffenbacher, Treas, from Nov 1st, '78, to Jan 1st, '79.

Recd from Rev D S Dieffenbacher,	
Kittanning charge,	$26 06
Jno Wolbach, Paradise charge,	13 00
Henry Hoffman, Beaver charge,	38 00
T R Dietz, Sefferson charge,	18 50
Jno Wolbach, Paradise charge,	6 52
	$102 08

WESTMORELAND CLASSIS.

Recd on Classical assessment for benevolence, from Aug to Jan 1st, 1879,

1st Greensburg charge,	$86 75
2d Greensburg "	47 37
Mt Pleasant "	31 15
Brush Creek "	120 11
Salem "	40 00
Emmanuel "	12 50
	$337 88

J. W. LOVE, Treas. Westmo. Classis, Synod of Pittsburgh

THE MARKETS.

Philadelphia, Jan. 18th, 1879.

[The prices here given are wholesale.]

FLOUR.	Wheat, Superfine	$3.00@3.25
	" Extra Family	4.25@4.50
	" Fancy	4.75@4 80
	Rye	2.75@2 87½
	Corn meal	2.75@3.00
	Buckwheat meal	1.70@1.90
GRAIN.	Wheat, White	1.06@1.06½
	" Red	1.06@1 05½
	Rye	53@55
	Corn, Yellow	44½@46
	" White	42@43
	Oats	31½@32½
	Barley	95@1.00
GROCERIES.	Sugar, Cuba	6⅜@6¾
	" Refined cut loaf	9½@10
	" " crushed	9⅜@9¾
	" " powdered	9⅜@9¾
	" " granulated	9@9⅜
	" " A	8¾@9
	Coffee, Rio gold	9½@16½
	" Maracaibo gold	14½@18
	" Laguayra gold	14@16
	" Java gold	23@26
PROVISIONS.	Mess Pork	8 50@9.25
	Dried Beef	15@17
	Sugar cured Hams	8@9
	Lard	6½@6¾
	Butter, Roll extra	15@16
	Butter, Roll Common	7@10
	Prints, extra	27@30
	" " Common	15@20
	" Grease	3½@6
	Eggs	34@35
SEEDS.	Clover	6 25@6.75
	Timothy	1.10@1.25
	Flax	1.37@1.40
PLASTER.	White	3.00@3.25
	Blue	2.56@3.00

Youth's Department.

WATCH YOUR WORDS.

Keep a watch on your words, my darlings,
For words are wonderful things;
They are sweet, like the bees' fresh honey,
Like the bees they have terrible stings.
They can bless, like the warm, glad sunshine,
And brighten a lonely life;
They can cut, in the strife of anger,
Like an open two-edged knife.

Let them pass through your lips unchallenged
If their errand is true and kind;
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompts the words, let them be unsaid;
They may flash through a brain like lightning,
Or fall on a heart like lead.

Keep them back, if they're cold and cruel,
Under bar, and lock, and seal;
The wounds they make, my darlings,
Are always slow to heal.
May peace guard your lives, and ever,
From this time of your early youth,
May the words that you daily utter
Be the beautiful words of truth.

LUCY REYNOLDS' UNHAPPY DAY.

BY ALICE M. BALL.

"Lucy! Lucy!" called Mrs. Reynolds from the foot of the stairway leading up to her daughter's room.

"Well, mother, what?" was the hurried reply, somewhat sharply given, as if Lucy were not quite willing to hear what her mother had to say.

"Come down and find Bennie. My hands are in the dough, and he has been missing some time."

"Oh! I can't, mother. It's almost school-time, and I've ever so much—"

"Lucy!" Beside the reproof the mother's tone of voice conveyed, Lucy interpreted the command: "Obey this instant."

Twitching the ribbon from her hair that she had been arranging in a very becoming bow, she tossed it on the bed, with an impatient exclamation, and went reluctantly down stairs. Entering the kitchen, where her mother was at work, and where her brother John sat crouching before the fire, half sick with a cold, "Where shall I look?" she sullenly inquired, gazing around the room with an indifferent air, that plainly said: "I don't want to look anywhere, and I think it actual abuse to be obliged to."

"Look on the pantry shelf, Sis, or in the oven," remarked John, good-naturedly, who was just sick enough, Lucy mentally reflected, to be excused from doing anything himself, and not well enough to be reproved for tantalizing others.

"Search where your good judgment tells you you will be likely to find your brother," Mrs. Reynolds replied, ignoring her daughter's petulance and John's absurd suggestions. "He may be in the woodshed, or on the garret stairs; but it is too cold for him in either place, without his cloak and cap."

With a frown settling on her pretty features, Lucy hastened toward the garret stairs. Every door she opened received behind her a very spiteful slam.

Bennie was not there. As Lucy stretched her neck to look the entire length of the narrow passage, she bumped her head against a low rafter, which sent the blood tingling through her veins.

"Oh! that good-for-nothing little—" Lucy did not finish what she commenced saying about the small boy, who, quite ignorant himself of the pain and the displeasure he was causing his sister, was clapping his hands gleefully, just at that moment, in the face of a snow-man he had found standing near the woodshed door.

"Bennie ought to be whipped for running off so—oh dear!—and making me so much trouble—dear, dear!" Lucy ejaculated, pressing an aching head between her hands, as she glanced hurriedly around the woodshed, without finding the missing child.

She was ready to tell her mother that Bennie could not be found, when through a crack of the door she suddenly espied her baby brother's scarlet dress.

"See, Lucy! My man! my man!" Bennie exclaimed, as soon as he saw his sister.

"Come into the house, you wicked, troublesome boy!" Lucy seized a tiny shoulder and shook its astonished owner severely. "Come into the house, I say, where you belong!"

"I won't! I say I won't! So there!"

Bennie planted his feet firmly in the snow. All the gladness faded from his face, and an ugly, defiant look came instead.

"You're a naughty, troublesome child!" Lucy declared, hurrying in to give her mother a glowing account of the rebellion that had arisen just outside.

"Tell your brother," said Mrs. Reynolds, after hearing Lucy's explanation of affairs, "firmly, not crossly—Lucy, there is a vast difference between the two—that I wish to have him come in immediately."

Bennie had not stirred from the position he had assumed; but stood calm and resolute in the snow.

"Mother says that you are to come in immediately, sir!" Lucy cried, reappearing in the doorway. "If you don't," she added, shaking her head significantly, "your ears will tingle worse than they're tingling now, young man."

"I say I won't! So there!"

Bennie made a wry face and ran out his tongue, in imitation of those badly-behaved boys one sees occasionally here and there.

"Oh! Benjamin Reynolds (when Lucy wished to express her deep abhorrence of his words or actions, she always spoke, slowly and in an impressive tone, Bennie's whole name), what will Mother say now?" hurrying in, with still more astounding information.

Bidding Lucy prepare for school, Mrs. Reynolds went to her stubborn little son. Lucy lingered longer than necessity required after she was ready for school, hoping to see Bennie punished for his bad behaviour. But Mrs. Reynolds kept both reprimands and counsel in reserve until she had her children together, in better humor, by and by.

The town clock was striking nine as Lucy passed it on her way to school. She would be marked tardy, she was sure.

As she turned a corner, with this fear on her mind, some one spoke her name. It was Fannie Boothe. As soon as her classmate reached her side, Lucy asked Fannie if she knew that they were late, and would, very likely, receive tardy marks to-day.

"Yes, I know," Fannie replied, breathing hurriedly, and speaking in short, broken sentences. "But I couldn't help it. Mother's been gone all the morning; do you know, Lucy? Oh, Lucy! Susie Greyson's little brother Will is dead."

"Oh, Fannie!" Lucy grasped Fannie's arm and whirled her about until she stood facing her in the snow.

"Yes. He died this morning, with the croup. Poor Susie feels dreadfully, Mother says," Fannie remarked, as the two girls walked along. "Willie was such a pretty little boy; almost as nice as your Bennie, Lucy, and just about his age, you know."

"Yes." Lucy remembered that, and, with an unusual sadness in her heart, she wondered if Susie had ever spoken sharply to her little brother. She wondered if she had ever shaken him and called him a naughty, troublesome child. It would be very unpleasant for Susie to remember, if she had, Lucy considered, "now that Willie lay cold and dead." She sincerely wished that she had not spoken so crossly to little Bennie that morning. She wondered if Bennie had not taken cold standing in the snow. Why had she not thought of that before? she wondered. Perhaps Bennie would have the croup and die before she saw him again.

Lucy's heart was aching and her eyes were full of tears when she entered the school-room, where an unusual sadness seemed to prevail. School had been in progress several minutes; but Lucy did not mind that now. There was a vacant seat beside her own before Susie Greyson's desk. A friendly hand had laid thereon some rosebuds, pure and white, and a black ribbon was tied, where blue had been, around Susie's case of books. As Lucy took her seat and waited for the Scripture that she would soon be called to read, she wondered if Bennie disliked her very much, and if she had caused him as much unhappiness as she endured to-day. It was her turn to read now, and these were the words that came to her: "But whoso shall offend one of these little ones, which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea." Lucy did not comprehend that "offend," in this instance, means to cause to sin, nor that by "little ones" the Master refers, doubtless, to those weak in faith; but she knew that Bennie was a little one, and that she had offended him, and felt sure that those Bible truths were written purposely for her. The day proved long and wearisome to Lucy. She had brought her dinner with her; so there was no excuse for returning home at noon, as she wished to do. The words of the verse she had read in the morning were so constantly in her mind that there seemed little room for anything else, and Lucy carried imperfectly learned lessons to the recitation bench several times that day. As soon as school was dismissed, the unhappy girl hurried home. As she came in sight of the house, Dr. Pierson's carriage was driving from the gate, and Lucy believed that her worst fears were soon to be confirmed.

"Bennie was sick—dead, perhaps," she said to herself, as she fairly flew up the path that led to the kitchen door. Her mother was in the sitting-room, sewing busily, when Lucy entered; and Bennie lay on a lounge in the same room, asleep.

"Oh! Mother, Bennie is not dead, is he? Is he very sick?"

Mrs. Reynolds looked up from her sewing in surprise.

"Why, I saw the doctor, mother," Lucy explained, sitting down on the floor at her parent's feet and bursting into tears, "and I thought—Oh! I am so sorry for my cross words this morning, Mother."

"My poor child!" said Mrs. Reynolds, compassionately, smoothing tenderly her daughter's brown hair. "The doctor called to leave some drops for John's cold. Bennie is quite well. If my little girl is truly sorry for her petulance this morning, I am very thankful."

"Oh! I am sorry," Lucy sobbed; "and I was so afraid that Bennie would die without knowing that. Do you know, Mother," Lucy wiped her eyes and spoke softly, as she looked up in her mother's face, "Susie Greyson's little brother Will is dead?"

"Yes, I know; and I think that Susie has always been so kind to her little brother that she need not shed many regretful tears."

"Do you suppose that I'll ever learn to be good, like Susie, Mother? I love John and Bennie dearly; but when I'm cross and angry I say so many hateful things. Oh! Mother!"

Lucy again burst into tears. Bennie awoke now, and looked at his sister in astonishment. Lucy sprang to her feet, ran to the lounge, and, throwing her arms round Bennie's neck, told him she was "very, very sorry" that she had been so cross.

"Won't Bennie forgive Lucy," she begged, "if sister will try and never be unkind again?"

Bennie rubbed his eyes and raised himself slowly from the pillows, without understanding just what was required of him.

"Bennie'll give 'oo his sugar doggie, Lucy, with the shaggy tail," he exclaimed.

Lucy laughed then, and told her mother she was sure she was forgiven, since Bennie was willing to give her the toy he prized so highly.

"I'm so glad you forgive me, Bennie!" she cried, kissing the little boy again.

"That is much nicer than to have a sugar dog, Mother," she said, crossing the room, slowly and thoughtfully, to her mother's side. "I think I'll write that verse about the 'little ones' and the 'mill-stone' on the fly-leaf of my Bible."

Lucy then told her mother about the verse in Scripture that had troubled her so all day; Mrs. Reynolds explaining, in return, as plainly as she could, its literal meaning.

"Our beloved Master says," remarked the mother, after a little pause, "'If ye love me, keep my commandments,' and those commandments teach us not only to love one another, Lucy, but to be patient, gentle, and forbearing. Every boy and girl who desires to be one whom the Master loves must first of all ask for His grace in the heart, to help overcome evil and do good, and then strive earnestly to do that, always."

Lucy buried her face, that was red with the crimson tide of remorse now, in her mother's lap.

"I am going to try and be sweet and patient," she said, after a little spell of silence, looking up with a new and strong determination in her heart. "I don't mean to be cross and impatient and say unkind things to any one again. Indeed, I do not, Mother. No one can be happy who does that, I know."

Lucy looked up at John, who was just entering the room. Mrs. Reynolds talked with her children pleasantly a little longer; and then, bidding them kneel around her, that good mother prayed for the dear ones the Lord had given her, and thanked Him for His mercy, truly believing that from the day's experience her children had learned something of that wisdom which oftentimes "is hidden from the wise and prudent" and revealed "unto babes."—*Independent.*

WHAT IS MY BABY MADE OF?

What is my baby made of?
Of all things sweet and fair;
Of the dew of the early morning,
Of the breath of the summer air.
The fairies must have wrought him
Out of the sunshine bright,
Or stolen a wandering angel
Out of a moonlit night.

The blue of the azure heavens
Has tinted his wondering eyes,
His head has gathered the sunshine
Out of the summer skies.
The dimple his cheeks are holding—
The dimples in chin as well—
Are the prints of the fairies' fingers,
Tinged by the ocean shell.

Oh, wondrously fair and lovely,
My baby was made for me,
Whether a stolen angel
Or nymph of the summer sea.
And I've clipped his wings with my kisses,
Lest he fly away like a dove,
And I've bound him with golden fetters,
Wrought by the power of love.

—*Mary D. Brine in Cottage Hearth.*

HOW A MOSQUITO BITES.

Those of our readers, whose finger-joints are yet swollen from his attacks, may be interested in the exact mode of his operations. The bill of a mosquito is a complex institution. It is admirably calculated to torment. The bill has a blunt fork at the end and is apparently grooved. Working through the groove, and projecting from the centre of the angle of the fork, is a lance of perfect form, sharpened with a fine bevel. Beside it the most perfect lance looks like a hand saw. On either side of this lance, two saws are arranged, with the points fine and sharp, and the teeth well defined and keen. The backs of these saws play the lance. When the mosquito alights with its peculiar hum it thrusts in its keen lance, and then enlarges the aperture with two saws, which play beside the lance until the forked bill with its capillary arrangement for pumping blood can be inserted. The sawing process is what grates upon the victim, and causes him to strike wildly at the sawyer. The irritation of a mosquito bite is undoubtedly owing to these saws. It is to be hoped that the mosquito keeps his surgical instruments clean, otherwise it might be a means of propagating blood diseases.

GRANDMOTHER'S ADVICE.

I want to give you two or three rules. One is—

Always look at the person you speak to. When you are addressed, look straight at the person who speaks to you. Do not forget this.

Another is—

Speak your words plainly. Do not mutter nor mumble. If words are worth saying, they are worth pronouncing distinctly and clearly.

A third is—

Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

A fourth is—and O children, remember it all your lives—

Think three times before you speak once!

Have you something to do that you find hard and would prefer not to do? Then listen to a wise old grandmother. Do the hard things first, and get it over with. If you have done wrong, go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first and play afterward. Do the thing you don't like to do first, and then with a clear conscience, try the rest.

THE THREE ANSWERS.

Beautiful, indeed, was the lesson which a little Sabbath-school class had been reciting: all about the Saviour's kingdom. They learned that it was a kingdom of great joy and deep love; peace dwelt there, and kindness and good-will sprung all along the way-side. It was a kingdom on which the Sun of Righteousness shone, and in its clear sky hung the Star of Bethlehem. The eyes of the children grew bright with interest while the teacher talked; and they longed to know more about a state so glorious. Then the teacher came to the book, and this question came next, "What will *you* do to advance this kingdom on earth?" "Yes," added the lady, looking seriously upon the little boys, "what will you do to help on the Saviour's kingdom? What will you do, James?"

"I will give my half-pence to the missionaries, and they shall preach about it to the heathen," answered James, with great earnestness.

"And what will *you* do, George?"

George looked up and said, "I will pray for it."

"And what will you do, John?" said the teacher, addressing the youngest in her class.

He cast down his eyes and softly said, "I will give my *heart* to it."

The teacher blessed the little boy, and breathed a silent prayer that Jesus might take the offering.

These three answers comprehend all we can do for Jesus.

It is good to give our money and our prayers; but the *first* thing we must do, the *best* gift we can offer, is to give up our hearts to the Saviour's kingdom, and let Jesus rule over us.—*Christian at Work.*

Pleasantries.

"Mamma," said a litle boy who had been sent to dry a towel before the fire, "is it done when it's brown?"

One reason why we accomplish so little in this world, is because so much time is lost hunting up collar buttons of a morning.

"Them pottery things is real nice," said Mrs. Veneering. "Me and my daughter Maria have got the rage, you know, and buy all we kin git. But what on earth is they intended for?"

"This is Neptune," said the professor, placing his finger on the outside ball of the system, "and we are now two thousand seven hundred and fifty millions of miles from the sun." Rheumatic student on the back seat turns up his collar and shivers perceptibly.

Even the bread-maker has his poetical side, as witness the following "lines on a baker":

I'm a well to do sort of a loafer,
Though day after day I knead bread;
And though never a blossom I go for,
There is flour wherever I tread.
I make cake while the sun is a shining,
My pies on the market are blest;
Though crusty, I never am whining,
And my yeast rises out in the west.

A good story is told at the expense of the Rev. E. P. Mitchell the Greenback candidate for Governor in Kansas. In a recent political speech he approved an exclusive paper currency, and derided gold and silver as "twin relics of barbarism." A few nights later, while preaching at a camp-meeting, he described the celestial city as pictured in the book of Revelation, with gates of silver and precious stones, and streets paved with gold, when one of his colored hearers shouted out: "Stop dar, Brudder Mitchell! No gold and silver in dat place. Dey's barbarous twins!"

Sunday-School Department.

SCRIPTURE LESSONS.

FEBRUARY 2. LESSON 5. 1879.

The Fourth Sunday after Epiphany. John iii. 1-8.

THE NEW BIRTH.

1. There was a man of the Pharisees named Nicodemus, a ruler of the Jews:
2. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.
3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.
4. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?
5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and *of* the Spirit, he cannot enter into the kingdom of God.
6. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.
7. Marvel not that I said unto thee, Ye must be born again.
8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

NOTE.—Epiphany is the old Greek name for the Church Festival celebrated on the sixth of January—the twelfth day after Christmas—in commemoration of the appearance of the "Star of the East" to the wise men—or of the *manifestation* of Christ to the Gentiles. Some of the Church Fathers, Jerome and Chrysostom, date the Epiphany from our Saviour's Baptism when a voice from heaven declared Him to be the Messiah of the world, in the words: "This is my beloved Son in whom I am well pleased." The full meaning of the word *Epiphany* is learned in 2 Tim. i. 10.

COMMENTS.

Nicodemus. He was a Pharisee, a member of the chief religious party amongst the Jews at the time of Christ. It embraced the earnest and best-minded Israelites, as well as many of the worst. *A ruler of the Jews* He was a member of the Jewish Senate—Sanhedrim—a Council of some seventy. The king, high-priest, prophet, priest, teacher and believer were subject to this court. Besides the notice contained in this section, mention is made of Nicodemus in Chapters vii. 50 and xix. 39, in this Gospel. Legend and tradition tell us that he received baptism at the hands of Peter and John, after the Resurrection. The far-known *Gospel of Nicodemus* is ascribed to him. All beyond that which the divine word records of him is uncertain. From the spare notices afforded us, we may think well of the man. The germ of a genuine faith struggled upward and through the obstacles, which worldly considerations, circumstances of position, prejudices of party and regard for public opinion cast upon it. We may learn something of the conflict through which men of his order had to pass, from Chapters ix. 22 and xii. 42–43. The elements of integrity, sincerity, uprightness and obedience to the higher call of duty—these led him on to confession and victory.

VERSE 2.—*By night.* From verses 20–1, it has been inferred that he was governed by a motive of *fear.* He is sometimes styled a coward and hypocrite. It is well to remember, however, that his nightly visit might have been a matter of *prudence*, too. Then he might find Jesus alone and at leisure. During the day we know Him to have been surrounded by the multitudes—Let us always think the best of men.—*Rabbi,—Rahb, Rabbi, Rabban*—these were the three titles of dignity, which the Jews conferred upon their learned men. They differ in degree and mean *great, greater, greatest.* In the course of time the bearers became proud of such honors, and held themselves as infallible authorities and unerring guides in all matters of morals and religion. As Jesus claims to be the sole Master over men's spirits, He forbade His disciples to use titles in any haughty sense. Matt. xxiii. 7–8. In the ordinary and harmless sense He could not have intended to declare against their use, or we are obliged to abandon the endearing name of *Father.* Matth. xxiii. 9. He forbids merely whatever jeopardizes His own honor, or our humility. *A Teacher come from God.* He acknowledges Jesus to be a Rabbi (Master or Teacher). The Pharisees had not accorded Him this position. Chapter vii. 15. He thought differently—and some with him, if we emphasize the "*we.*" The sign of His mission as a divine teacher were His Miracles. Of old, a prophet or teacher had been judged by his works. Deut. xii 1; xviii. 22. Yet not any or every order of wonders was such a proof, since false prophets did wonders likewise. Ex. vii. 22. The *kind* of miracles had to be noted—*these miracles that Thou doest.*

VERSE 3. The answer of Jesus seems not to the point at first view. Nicodemus claimed to discern the divinity of His works, and is ready to accept Him as a heavenly Teacher. Jesus would be known as far more than that. But to understand Him in a true light, as the Christ, it is necessary to stand inside of His kingdom—not without, in the vestibule, as it were. To be so translated, He solemnly assures His inquirer, it is necessary to be *born again.* This was a phrase familiar to every Jew, especially to a Rabbi. They applied it to every Gentile, that entered the Covenant and became a Jew. It signified in a most forcible way, the radical change, or *orienting*, of such a person. It was a strong figure by which to illustrate a fundamental fact. And that Nicodemus fully understood its entire compass and depth, *as applied to a Gentile,* his own answer plainly shows. Having gauged the mystery fully, his difficulty was to know, how such a phrase could have any *application to a matured Israelite.* That a veritable new birth into the Jewish covenant was necessary, in order that a Gentile might see and realize its mysteries, Nicodemus knew; but that such a radical change should be required from an aged Israelite, in order to discern the person and kingdom of Christ—*this* astounds him.

VERSE 4.—Nicodemus does not intend to make an absurdity out of our Lord's requirement. He does not pretend to understand the Lord in a literal way, as is sometimes said. He was too earnest and too wise for quibbling. He meant, rather, to express his utter inability to see, how the phrase "*born again*" could be realized after its full import, by him, a matured spiritual being. It seemed to him as utterly impossible to make such an out and-out new beginning in the spiritual life and world, as for an old man to start anew in the natural life, which certainly was not possible!

VERSE 5. Our Lord 1) reaffirms the absolute necessity of just such a radical renewal, as the phrase—"born again"—implied, in the case of every man, Jew or Gentile, infant or adult. And 2) the spiritual birth is explained as taking place *of water and the Spirit.* As the Spirit moving on the waters (Gen. 1: 1–2) produced the first creation, the birth of a world; as the "new heavens and new earth" are spoken of in connection with the waters of the river of life and the Spirit (Rev. xxii.) the birth of the glorified world, so is the new creature contemplated as the product of water and the Spirit. Tit. iii. 5; 1 John v. 6. The sacrament of Holy Baptism is usually understood to be meant, by the formula—*water and the spirit*

VERSE 6.—*Flesh, Spirit.* The former term means our old, fallen, human nature, which we inherit from the first Adam. The latter word signifies the new, divine life which we derive by the Holy Spirit through Christ, the second Adam. The law, that like produces like, is here declared in plain words. Were it even possible then, as Nicodemus suggests in v. 4, to enter a second time upon our natural life, by means of another natural birth, the result would still be the same—a fallen nature. Even a hundred such natural births would not alter the result. A spiritual Father- and Motherhood is necessary to a spiritual offspring Compare Isaiah ix. 6, concerning "the everlasting Father," with 1 John iii. 1, 9–10; v. 4, 11–13.

VERSE 7.—In view now of this unalterable law, that like produces like, our Lord chides Nicodemus for wondering at the necessity of such a new birth from a higher source than human parentage, in case mankind is ever to be redeemed.

VERSE 8.—*Wind, Spirit*—Our natural birth is to us a mystery. The laws of nature are to us incomprehensible, as far as our lower life is concerned. We accept the fact of our first birth, on the testimony of others and the circumstance of our actual existence. We know that we were born because we *are.* Our spiritual birth is of course, likewise a mystery, a marvel, notwithstanding the fact, that the means—Water and the Spirit—be revealed to us from above. We know the glorious truth of our spiritual birth from the testimony of God, and our actual Christian life. Rom. viii. 16; 1 John iv. 13; v. 10. We can tell the existence of the wind, its directions, sound, effects, upon us and our surroundings. But can we tell the primary source of its secret rising, or the ultimate bed of its setting? Neither may we know the secret ways of the Spirit of God.

REMARKS. There is a natural world and a spiritual world, the kingdom of God. Man is capable of *two* births. By virtue of his *natural* birth, he enters the natural world. By virtue of his *spiritual* birth he enters the realm of the Spirit of God. In order to discern and enjoy this world, we must first be born into it. In order to see and enjoy the kingdom of God we must first be born into it, as well. 1 Cor. ii. 9–16. Those who can, within the household of the Everlasting Father, look aloft and see God and Heaven, are children of God and heirs of salvation. Rom. viii. 17.

FOOD FOR GLADNESS.

One spring of gladness is wholesome, noble work. No man is glad when living to himself. Man is made for the life of communion. The perfect form of human life was the life which found its blessedness in giving itself to mankind. There is much physical gladness in the glow of a healthy body. That glow is the fruit of energetic action. Thus sluggards, laggards, know nothing of the physical joy of life. Work for God, work for man—work that is twice blessed, which blesseth him that gives and him that takes, is the correspondent condition of a vigorous glow in health, in the spiritual sphere. The old monks were glad because their lives were fruitful. I speak of their best day; they became the laziest and dreariest men in Christendom. But when the institution was young they had work on hand which they believed the world would rejoice in. They believed themselves the saviours of society; that by their toil, their tears, their prayers, they were helping it beyond the power of kings and captains to help it; that their uplifed hands kept heaven's gate open; that their constant service was a heaven's ladder, by which angels of God descended upon the world. Let loose the wings of your loving ministry; stir your soul to some work which will scatter blessings. If you would taste joy fresh and pure from its fountain, do good, be ready to communicate. It is this which makes the soul instinct with vigor, aglow with health and radiant with joy. Man is a crippled, half-developed being, until his unselfish ministry is drawn forth. When he has tasted the joy of doing good, he is like the lame after Peter's touch, he goes into a great temple of life, walking, and leaping, and praising God. Try it! If life is sad, make it glad by service, service that strains your power, that a higher power only can make you strong enough to render. But here we touch the deep perennial fountain of gladness—the joy of the Holy Ghost. The joy of a man who believes that God is with him, is exuberant, irrepressible. The delight of delights of doing the will of God, to those who have tasted it, masters all other joy. "My meat and my drink is to do the will of Him that sent me, and to finish His work."—*London Congregationalist.*

"We may be quite sure of three things—first, that whatever our Lord commands us He really means us to do; secondly, that whatever He commands us is 'for our good alway;' and thirdly, that whatever He commands us He is able and willing to enable us to do, for 'all God's biddings are enablings!'"

He who calls in the aid of an equal understanding doubles his own, and he who profits by superior understanding raises his powers to a level with the height of the superior understanding he unites with.—*Burk.*

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" Martinsburg...	12:50	6:20		
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" Hagerstown....		8:25		3:25
" Chambersburg		9:30	1:00	4:33
" Carlisle.....	6:00	10:55	2:20	6:00
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General News.

HOME.

Another snow storm has swept over the northern and western States, and obstructed Railroad travel.

New York City had a $4,000,000 conflagration on Friday—the second large fire within a week. The one on Broadway on the previous Thursday resulted in a loss of $1,700,000.

The Roman Catholics have more than doubled in this country since 1850. Then they numbered 3,000,000. Now they have a population of 6,408,000.

The medical members of the commission to investigate the causes of the yellow fever, are unanimous in the opinion that the disease was imported from Cuba to New Orleans, through the lax quarantine at the latter city.

The Secretary of the Board of Education of the Presbyterian Church calls attention to a marked and uniform falling off of the number of candidates for the gospel ministry in all the institutions of that denomination.

Another story about the body of A. T. Stewart is, that it has been returned to Judge Hilton, who paid $50,000 for it. Judge Hilton declines to say anything about it one way or the other, and no one knows how much truth there is in the story.

Ninety-nine Unitarian churches are without pastors, and not more than twenty-five of them are able, says "The Year Book," to support a minister. "Twenty have given no signs of life for several years, and are probably dead." The number of ministers in the denomination is 401, which indicates an increase of thirteen.

A number of Cheyenne prisoners escaped from Fort Robinson, Neb., last week, and entrenched themselves behind mounds on the White Clay, where they foiled the United States troops. The government forces pursued the fugitives to Bluff Station, on the Cheyenne and Deadwood Road, where the Indians evidently designed to secure the herd of horses belonging to the stage company.

Quite a number of Protestant churches have been planted in the midst of Mormondom. A Presbyterian Church has just been organized in Logan, Utah, and there are several Evangelical Churches in Salt Lake City. The Episcopal Church in Utah has 239 communicants, thirty-nine Sunday-school teachers, and 460 scholars; church property is valued at $124,600.

There is some talk of making the Erie Canal free to the transit of American vessels. The Auditor of New York warmly commends this. Horatio Seymour, Jr., State Engineer, favors the deepening of the Canal, so that the boats could be loaded with twenty-five per cent. more grain, giving an increased capacity of 35,000,000 bushels yearly. The whole subject will be referred to the Legislature.

New Pension Bill. A special dispatch to the *Press*, dated Washington, D. C., Jan. 16th, says: "Under the House bill for the payment of arrears of pensions, which has been urged upon Congress for several years, and which passed the House last session, and the Senate to-day, should it be approved by the President, all pensions, whenever granted, will commence from the date of the death or disability of the claimant or the surviving relatives. Mr. Ingalls thinks that the maximum sum required will not exceed $20,000,000, which will be paid to the wounded and disabled soldiers and to the widows and orphans of those who fell in the service. This bill will benefit directly not less than half a million people. The bill now requires nothing but the signature of the President to become a law. No fees are to be allowed to claim agents or attorneys for services in collecting arrears. All necessary information and blanks will be furnished without charge upon application to the Commissioner of pensions."

FOREIGN.

The Pope is to have a newspaper organ, which will be published weekly in five different languages. Count Connestabile will be the nominal, but Monsignor Pecc the real editor.

Those churches in Paris which illegally levied fees to visit crypts, shrines, domes, etc., have been compelled to cease doing so. The republicans insist on the laws being sternly obeyed by all. Thus the Pantheon is now free.

The Pope has sent ten Jesuits to Central Africa to evangelize the countries traversed by Stanley and Livingstone. The mission will cost $40,000, and the missionaries will take with them 500 porters, servants, etc., who will be unarmed.

Berlin, Friday, Jan. 17, 1879. *The Post* says that Prince Bismarck has declared privately that he was indifferent as to the fate of the Parliamentary Discipline bill, which, he said, he proposed solely in the interest of the Reichstag itself.

It is cited as a curious fact that the public affairs of England, a Protestant country, are directed by a Jew: that in Catholic France the most important departments of the Government are directed by Protestants, and that the Minister of Foreign Affairs in Turkey is a Christian.

The hymns sung by the Huguenots in the face of the great dangers that surrounded that people, are soon to be published in Paris in a two-volume work with the title, "Clement Marot and the Huguenot Psalm Book." The editor of it has been engaged for eight years in collecting every fact which could in any way illustrate the history of these hymns.

London, Friday, Jan 17, 1879. Reuter's dispatch from Rome states that, in addition to the proposed appointment of several Vicars Apostolic in parts of America destitute of episcopal churches, the Vatican intends to establish several new Bishoprics in the United States, and institute a new hierarchy different from the present one. The Pope has sent a circular to Bishops outside of Europe with the view of extending the collection of Peter's Pence in all countries of the world.

London, Friday, Jan. 17, 1879. The Berlin correspondent of *The Times* says: "The Liberals, despite their opposition to gag law, are convinced that further restrictions are absolutely accessory to guard against the abuse of speech in the Reichstag, and though they are strongly opposed to the Chancellor's remedy, pure and simple, as too drastic, the opinion is gaining ground that he will coerce or cajole them to his purpose." The Governmental *Post* complains of the bitter tone characterizing English criticisms of the measure. It thinks England's opposition to the bill is nothing more than another form of her antipathy to the Chancellor's protectionist policy.

Frank Leslie's Illustrated Weekly. We have been favored with a copy of this publication for January 25th, 1879. It is largely and handsomely illustrated. Among the number of illustrations, is a handsomely executed life-like portrait of the late Morton McMichael. This is accompanied with a well deserved tribute to his memory, which will doubtless be well received by his many admirers in this city. Frank Leslie's Publishing House has secured for its Philadelphia Agency, of which Col. W. B. Crooks has charge, rooms at 1309 Chestnut Street, which is becoming something of a literary centre. F.

LETTER LIST.

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Comfort, Rev H I, Christian World, (2), Clever, Rev C, Connor, J B O & Co, Cort, Rev C, Crawford, Rev J, Cramer, H, Carnahan, Rev B R.

DeLong, E, Davis, E, Dohner, J B, Dieffenbacher, Rev D S, Defenderfer, Rev M H, Deatrick, W W, Dieffenbacher, Rev E H, Dibert, A E, Daniels, A.

Eshbach, S H, Eckert, C, Evans, Rev L K, Eisenhart, D.

Flagg, G W, Fluck, W B, Fecker, J, Fague, T F, Fisher, J A, Fouse, J S, Fry, M B, Fager, D, Fox, Rev F, Fisher, J B.

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Hoch, H, Helt, Heilman, Rev C U, Hartman, Mrs S H, Hiester, Rev J E, Heilman, Dr S P, Hertley, J, Hess, T, Hannabery, Rev J, Hoch, H, Holtzshue, C, Hartzell, Rev G P, Heimberger, C H, Hilbush, J R, Hay, W H, Heller, A A, Heister, W, H ffmeier, Rev H W, Hiester, Rev J E, Harvey J S, Hoffman, Rev H.

Johnson, Rev J O, Jones, Mrs M W, Johnston, Rev Dr T S.

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Ogle, J, Owen, F B, Oplinger, Rev R F.

Pilgram, Rev F, Pontious, Rev J W, (2), Peter, L M.

Riegel, P H, Reiter, Rev D H, Roeder, N C, Rudy, T C, Rice, W P, (2), Rambo, E S, Riegel, Rev C, Reifsnyder, J B, Rahauser, Miss R B, Reber, Rev J A, Reber, M J.

Shapleo, J, Shaver, G, Shaeffer, Rev N C, (3), Stover, A, Skyles, Rev N H, Schaffner, T J, Schultz, Rev J A, Senn, Dr N, Scheffey, A M, (2), Shoemaker, Rev D O, Shrevee, H W, Schell, H, Shambach, H M, Sherman, G F, Sprankle, Mrs R, Sandoe, Rev W B Santee, Rev J W, D D, Seiler, J, Schaff, Rev Dr P, Shafer, J B, Schadeler, J, Stover, H, Schick, Rev J M, Sweinhart, J.

Thompson, Rev J B, Thomas, K.

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40	1 49	2 96	3 125	4 123	5 86

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